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MAY 1948

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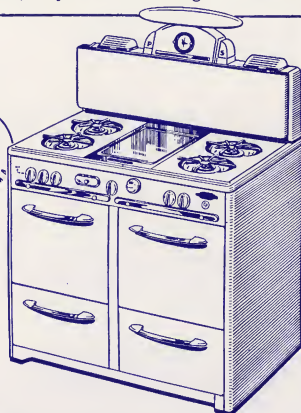
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EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

THE 1947 Nobel Prize for medicine was given to the Drs. Carl F. and Gerty Cori, a husband and wife biochemist team of Washington University, St. Louis. The award was given for isolating the enzyme phosphorylase which governs the process of changing animal starch into sugar within the body. Joint recipient of the award was Dr. Bernardo A. Houssay of Buenos Aires for work on the hormone produced by the frontal lobe of the pituitary gland.

THE total printings of Soviet editions of the works of Maxim Gorky have reached forty-two million.

THE salt in the oceans of the world is sufficient to cover the entire United States with a layer about a mile and a half deep.

THE "Soo" Canals between the United States and Canada carry more shipping between Lakes Huron and Superior under normal conditions during the eight-month ice-free season than the Panama and Suez canals together in a year.

UNDECYLENIC ACID, according to the Navy Department is both a preventive and curative for athlete's foot.

WOMEN in ancient civilization were just as concerned with permanent waves and curls as modern women. In ancient Egypt the hair was moistened, wound on sticks, plastered with mud, and dried in the sun. Roman beauties plastered their hair with clay in order to give the appearance of permanent curls.

THE world's largest power shovel strips thirty-five cubic yards at a bite from the ground over the coal at Georgetown, Ohio, and moves it 240 feet away. The 1600 ton machine set in the middle of an average city block could reach into the next block and pile dirt on the top of a seven story building.

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SALT LAKE



May
1948

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VOLUME 51
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OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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Fifteen days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

The Cover

PROFESSOR H. REUBEN REYNOLDS of the Utah State Agricultural College at Logan, Utah, states that the Box Elder Stake Tabernacle in Brigham City is the most beautiful structure in Utah. Of Gothic tendencies, similar in design to the Assembly Hall, the structure is a striking landmark in northern Utah. Its history is interesting from the time when its corners were laid by President Brigham Young and Jesse W. Fox, surveyor. Gutted by fire shortly after its completion, which left only the walls standing, the stake undertook to rebuild it. It was dedicated a second time, March 21, 1897, by George Q. Cannon of the First Presidency.

New Subscription Price

Effective June 1, 1948

EFFECTIVE June 1, 1948, the subscription price of THE IMPROVEMENT ERA will be \$2.50 a year. This rate will be for subscriptions in the United States and possessions, Canada, Mexico, South America, and Central America. Subscriptions in all other countries will be \$3.00 a year.

For over fifty years the price of THE IMPROVEMENT ERA has been held at \$2.00 a year, sometimes under very trying conditions. Now, however, printing and operating costs, seemingly established at a permanently higher level, make it impossible to continue publication without additional revenue.

The new subscription price will not only make possible continuation of the steady growth of past years, but also will make possible the inauguration of plans to make the ERA move more rapidly toward its goal—"The Best Church Magazine in the World."

*

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NOTE: Four of the General Authorities did not speak at the general conference sessions: Elder Stephen L. Richards of the Council of the Twelve, who was en route home with Sister Richards from a tour of the South American missions; Elder Matthew Cowley also of the Council of the Twelve, who with Sister Cowley is visiting the missions of the South Pacific; Elder Thomas E. McKay, Assistant to the Twelve, who was convalescing at his home following an operation; and Elder Alma Sonne, Assistant to the Twelve, who is serving as president of the European Mission. President Richard L. Evans of the Council of the Seventy addressed the Monday evening priesthood session, at which session President George Albert Smith, President J. Reuben Clark, Jr., and President David O. McKay of the First Presidency also spoke; these addresses of the priesthood session are not published. Speeches were made by four former mission presidents: Graham H. Doxey, William H. Reeder, Jr., Dr. Thomas D. Rees, and Thomas C. Romney, whose addresses will appear later in the conference bulletin.

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The Nineveh Cure

By DR. G. HOMER DURHAM
Head of Political Science Department and
Director of the Institute of Government,
University of Utah



REAFFIRMING the "strong policy" enunciated as the "Truman Doctrine" March 12, 1947, Harry S. Truman, President of the United States, addressed a special session of Congress March 17, 1948, and called for (1) immediate enactment of the European Recovery Program, (2) immediate revival of Selective Service, and (3) enactment of a nationwide program of universal military training. The immediate backdrop for this drama was the violent death a few days earlier of Jan Masaryk, the Czech foreign minister, and the final infiltration of Communists to dominate the government of Czechoslovakia. While the stage was being set for additional Communist action in Finland and the important Italian elections of April 18, the President tried to gather a larger stick for the American hand: "speak softly and carry a big stick," said Theodore Roosevelt. The American voice was loud in 1948; its stick, while respectable, was not big enough, it seemed.

WHERE lies security? The fact that American Communists and party-liners oppose universal military training has convinced some Americans that U.M.T. is necessary; others feel that shouts of "crisis" are the nervous expressions of a critical election year, and that although world communism is a real menace, things should quiet down after November 1948.

OUTSIDE of the New World, the most secure modern society, secure at least from foreign predatory influence and invasion, has been the British. The Isles were never successfully invaded by a foreign foe after 1066 A.D. British security was a product of its mighty fleet and merchant marine. This combined sea power controlled the world's oceans and waterways. The fleet kept foes away. The merchantmen carried to and fro the raw materials and finished products which maintained the high, industrialized, British standard of living. Within this island framework, developed representative government, civil liberty, and the principal instruments of free private enterprise. The twentieth century world, in no mean sense, inherits for good and ill, the virtues and vices of British sea power.

MEN have slowly been trying to shift the burden of police-safety from their individual nation, with its armed forces, to the larger world-community. The new U. N., with its Security

Council and supposed military contingents, represents the latest effort. Both land and sea power have meantime bowed and recognized the instrument the Wright Brothers flew first at Kitty Hawk, North Carolina, nearly fifty years ago. Perhaps to dominate the sky-oceans, as Britain did the water-oceans of the past, is one clue to security, or, as the recent Finletter Commission (President Truman's Commission on Air Policy) puts it, "Survival in the Air Age."

MAYBE our world is not conscious enough of its sins. Perhaps what is needed is for enough of mankind to sit down, as Nineveh of old, and think matters through. That gem of literature, the book of Jonah, with its few hundred words retells the story of our times. "Yet forty days," warned Jonah, "and Nineveh shall be overthrown." Detonate "x" atomic bombs in "y" time say the atomic scientists, and enough poison radiation will fill the atmosphere to eliminate all forms of life on this planet.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. . . . And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said he would do unto them; and he did it not.

EVEN to the humanistic, secular political planners of 1948, it might seem, good judgment to duplicate Jonah's warning, with it, to recommend sackcloth and ashes, contemplation, re-examination, and remorseful prayer as a means of turning from present-world "evil ways." The humanist, relying on human strength, courage, will, ingenuity, and man power without God power, would be in line with his belief's logic in thus attempting to "stimulate" purposeful, saving human activity. To those whose universe includes Deity, the Nineveh treatment, if neglected, must convict such believers of criminal neglect. Suppose the President of the United States, as the rulers of Nineveh, caused fundamental contemplation of our position

to be proclaimed and published . . . saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily

¹Jonah 3:5, 10

(Concluded on page 350)

THE IMPROVEMENT ERA



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The Church MOVES ON

The Conference

THE one hundred eighteenth annual general conference of the Church was more than the three days of general sessions, it was preceded and succeeded by many meetings—some official, as was the day-long meeting of the mission presidents and the General Authorities in the Salt Lake Temple, and others, like the reunions of the various missionaries and veteran groups.

Also preceding the sessions of the general conference was the two-day conference of the Primary Association of the Church—changed this year to April. The change enabled the Primary to present their summer program in detail to their officers and teachers, which they did throughout the two days, ending with a summer festival program in the Salt Lake Tabernacle entitled: "And All Nations Shall Be Gathered Unto Zion."

The approval of plans to build a new building for the Primary Children's Hospital was announced at this meeting. The building will be completely modern and will overlook City Creek Canyon, being located between the Veterans' Hospital and the rim of the canyon.

On conference Sunday evening the Deseret Sunday School Union held its traditional semi-annual conference, which featured an address by President David O. McKay, a former general superintendent of the Sunday School Union.

In attendance at the Sunday sessions of the general conference was Mrs. Norman E. Prucka, a great-granddaughter of the Prophet Joseph Smith. Mrs. Prucka, a staunch member of the Reorganized Church of Jesus Christ of Latter Day Saints, was a guest of President George Albert Smith.

Monday evening the Tabernacle was again filled to overflowing, this time by bearers of the priesthood. They were addressed by the First Presidency, and by President Richard L. Evans of the First Council of the Seventy.

Tuesday evening a special meeting was held, under the direction of the Presiding Bishopric, in the Salt Lake Tabernacle, for ward bishops, clerks, stake Aaronic Priesthood committees, stake committees for the adult members of the Aaronic Priesthood, stake and ward committees on ward teaching, adviser members of high councils for Latter-day Saint girls, and the stake building supervisors. At that time their problems were discussed.

Wednesday morning saw a special meeting in the Salt Lake Temple, for the stake presidencies and ward bishops.

Church Membership

ONE of the most significant things to be announced at the 118th annual general conference was that the membership of the Church of Jesus Christ of Latter-day Saints had now reached a million souls.

From six members on April 6, 1830, to 1,016,170 on December 31, 1947—the date when the books were closed to compile the membership statistics to be announced at the April conference—the record looks something like this:

April 6, 1830	6 ¹
1840	30,000 ²
1850	60,000 ³
1860	80,000 ⁴
1870	110,000 ⁵
1880	160,000 ⁶
1890	205,000 ⁷
1900	236,316 ⁸
1910	382,108 ⁹
1920	526,032 ¹⁰
1930	670,017 ¹¹
1940	803,528 ¹² 13
1948	1,016,170 ¹⁴

What wasn't announced at the conference was the fact that of all members affiliated in the stakes of Zion, there are now 100.2 women for every one hundred men.¹⁵

We checked further into the division of the sexes. We found that Church statistics were not immediately available, but that the United States census figures for Utah were. As the population of Utah has always been predominantly Latter-day Saint, the following table is interesting.

MALES PER 100 FEMALES

Year	All races	Native born	Foreign born
1940	102.6	102.2	107.5
1930	104.9	103.5 ¹⁶	119.9 ¹⁷
1920	106.8	104.0 ¹⁸	126.7 ¹⁹
1910	111.5	106.5	139.1
1900	104.9	104.6	106.0

¹1830, 1-76

²In May 1840 there were 1,700 members in England. (Millennial Star 1:312.) Total is approximation. 929,000 members in England. (Millennial Star 12: 89.) 11,000 in Utah; others in eastern states and in continental Europe. Total is approximation.

³British Mission records 13,853; census for Utah 40,273, mostly Latter-day Saints. Total is approximation.

⁴Members in Utah, 82,000; British Mission 8,804; total is approximation.

⁵40,000 members in Great Basin. (Millennial Star 44:271.) Total is approximation.

⁶Approximation.

⁷Records, Presiding Bishop's Office

⁸Conference Report, April 1910

⁹Conference Report, April 1920

¹⁰Conference Report, April 1930

¹¹Conference Report, April 1940

¹²Material covered by footnotes 2 to 12 from Bennett, William Edwin, Doctrines of the Restored Church, Salt Lake City, 1941, 286.

¹³Statistical Report read by Joseph W. Anderson, April 6, 1948

¹⁴Records, Presiding Bishop's Office

¹⁵For instance, Japanese native-born males outnumbered native-born females, 112.0 to 100.0.

¹⁶Japanese foreign-born males outnumbered foreign-born females, 255.2 to 100.0

¹⁷Spanish native-born males outnumbered native-born females, 114.5 to 100.0

¹⁸Japanese foreign-born males outnumbered foreign-born females, 378.5 to 100.0

THE IMPROVEMENT ERA

1890	.....	113.3
1880	.....	107.3
1870	.....	103.4
1860	.....	101.2
1850	.....	113.3 ³⁰

England has always furnished the largest number of foreign-born residents of Utah, with 51.7 percent of the foreign-born in 1850, 55.6 percent in 1860, 52.4 percent in 1870, but only 22.3 percent of the state's 32,298 foreign-born in 1940.

³⁰Dr. Leon E. Truesdell, *Population, Second Series, Characteristics of the Population, Utah*, U. S. Government Printing Office, Washington, 1941, page 10

Latter-day Saint Wins Speaking Awards

IN a recent speech tournament held in McMinnville, Oregon, in which forty colleges and universities of the entire western states participated, Wallace R. Bennett of the Twelfth Ward in Salt Lake City, Utah, won the senior men's impromptu speaking championship and also won second place in the extemporaneous speaking.

Tabernacle Organ

REBUILDING and modernization of the Salt Lake Tabernacle organ began soon after the completion of the April general conference and will go forward for several months. The work will be so arranged that the daily organ recitals and the weekly radio broadcasts may continue uninterrupted.

Many of the original pioneer-built pipes will be retained, and the exterior appearance of this musical instrument that is known around the world will not be altered.

The first section of the organ to be installed is the antiphonal organ, completed by Aeolian-Skinner Organ Company of Boston. This "echo" organ, which will be at the east end of the balcony, will be used for all purposes while workmen are engaged in rebuilding the main organ.

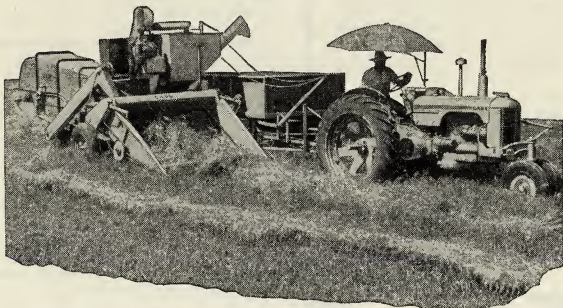
The console and some of the modern portions of the present organ will be sent to Provo and installed in the Joseph Smith building at Brigham Young University.

Church Welfare

TWO TONS of spaghetti and macaroni were produced by the Sugar House Stake in late March as part of the Church welfare plan. The initial production was more or less an experiment that "it could be done." Stake President Elbert R. Curtis and his stake are investigating the possibility of purchasing machinery and equipment for a welfare plant that will have a three thousand pound daily capacity.

A list of welfare produced supplies (of which macaroni and spaghetti are the newest members) would surprise most people with its scope. There are farms in nearly every stake, citrus projects in southern Arizona and southern California; walnuts, grapes, and olives in northern California; pea vinery and soap factory at Salt Lake City; sorghum plant at St. George, Utah; and many others. (Concluded on page 317)

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THE Conference Story

By ALBERT L. ZOBELL, JR.

By special arrangement I sat in the radio control booth in the southwest corner of the historic Salt Lake Tabernacle Monday morning waiting for the third session of the 118th annual general conference of the Church to begin. Thousands of people—but their number represented about one percent of the Church—were taking their seats in the building. There, among the thousands who had left their homes and businesses on a weekday morning, was a conference story.

A KSL technician who had been making some last minute changes in the wiring, dropped the last wire back into place; someone else in the booth whispered, "One minute," and conference was about to begin. I picked up an earphone and heard KSL make its conference announcement, and then I watched the hands on the instrument panel before us go into action. From that nine-dialed panel, and from the larger control board which stood on the floor, the volume of what was being said was controlled. "You know," said the KSL operator, "we have a dozen microphones out there, ranging from the pulpit to the roof, their use being governed by what is being said, sung, or played at the moment. Not only are we controlling the volume of the loud speakers in this building, but we also are operating public address systems on the grounds and in the adjoining Assembly Hall to care for overflow crowds. Then the big job is radio—not only are we 'driving' the KSL transmitter with this conference, but also the Church has made arrangements to broadcast from a miniature network, so to speak. Radio stations KID, Idaho Falls; KDSH, Boise, KEYY, Pocatello; all in Idaho; KJAM, Vernal, KSVC, Richfield; and KSUB, Cedar City; all in Utah." And I thought: Here is the conference story—thousands of Saints whose personal affairs were too pressing for them to leave home, field, or business, could merely by touching a switch and tuning a dial, wherever they were, have the conference brought to them.

Down in front were two veteran shorthand reporters—Frank W. Otterstrom and Joseph Anderson—a familiar sight at the conference sessions for as far back as most people can remember.

In another part of the Tabernacle a continuous dictaphone record of conference proceedings is made, and these records are transcribed and checked under the direction of Frank Otterstrom for THE IMPROVEMENT ERA to use for report the conference.

Featured for the first time at this conference was television, which enabled the overflow crowds in the Assembly Hall and the Bureau of Information to see as well as hear what

was going on. The electrical impulses activated by the television camera, were taken by wire to the seven television receiving units located at various places in the Assembly Hall, and one set in the Bureau of Information. Television cameras were set up in the Tabernacle to catch the speaker as well as a three-quarter view of the Tabernacle choir and organ. This was a new part of the conference story.

Across the street and three stories up is another interesting conference story—the recording of the conference proceedings on phonograph records—or more correctly, on sixteen-inch transcription records of acetate-coated aluminum. These records turn exceedingly slow—33½ revolutions a minute as compared with seventy-eight revolutions of a regular phonograph record, but one side will play for fifteen minutes. The records, too, unwind from inside out, rather than outside in. These records will be filed in the Church historian's library, with the other transcription recordings which date back to the general conference of April 1938. Undoubtedly the time will come when the conference will be recorded on something else besides these big records, but at the present time this method of transcription is considered to be superior to both wire and tape recording.

A duplicate set of recordings was made of this conference and air-expressed to Mesa, Arizona, where it was used in delayed broadcasts by radio station KTYL, and thousands of other Saints had the opportunity of attending conference in this manner. And that is another part of the conference story.

These dictaphone records, earlier referred to, were transcribed, and the typed transcript was referred to the Church leader whose speech it was. He returned it to THE IMPROVEMENT ERA after making whatever changes he deemed necessary. At least two members of the editorial staff read it now, checking scripture, and making the editorial style conform. As the original galley proofs came back from the printer, the speech was again referred to the Church leader who gave it his final approval. At least two members of the editorial staff read the galley for corrections, and read the page proof on each speech. And that is a part of the conference story.

Later the official *Conference Report* will be published under the direction of Joseph Anderson.

(Concluded on page 320)

THE IMPROVEMENT ERA

BERTHA S. REEDER Appointed President of the **YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION**

By Marba C. Josephson

A LIFETIME of activity in the Church auxiliaries eminently qualifies Sister Bertha J. S. Reeder of Ogden, Utah, for her new calling as General President of the Young Women's Mutual Improvement Association, succeeding Sister Lucy Grant Cannon.

As a young girl Sister Reeder became organist for her ward Sunday School. Later she was called, while only seventeen, to the stake board of the Sunday School, in which capacity she served for three years, part of the time under the direction of the late Dr. William M. McKay. She was ward president of the Y.W.M.I.A. in the Ogden Eighth Ward for five years. For ten years she was a member of the stake presidency of the Primary Association of Mt. Ogden Stake, which position she still retained after she had been called to the general board of the Primary. She had been on the Primary general board for a little over a year when her husband, Judge William H. Reeder, Jr., was called to preside over the New England States Mission, and she was called to conduct the auxiliary organizations, to manage a seventeen-room mission home, cook meals for six people as well as any guests, three times a day, in addition to doing the other countless jobs that go with the management of a home.

Brother and Sister Reeder served for five and one-half years on this mission. From her experience there, both with the missionaries and with investigators and members of the Church, in addition to her activity at home, she has learned much that will prove valuable in her new position, as well as to the young people over whom she has been called to preside.

Shortly after her return, while she was visiting her daughter, Mrs. Oertel Riley, of Blackfoot, Idaho, she was elected first vice president of the Weber County Daughters of the Pioneers.

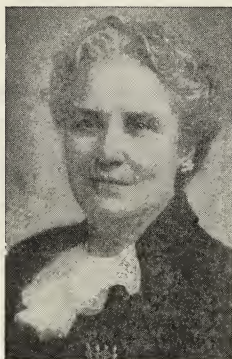
HILLS OF JOY

By Ruth Harwood

A WHOLE field upon a hill slope
 Of golden glowing mustard bloom,
 Tall and swaying in the warm wind,
 With delicate and fresh perfume,

A yellow dancing radiance
 Against a clear blue springtime sky,
 And bees in murmurous soft music
 Weave joy—patterns low and high.

Let us dance, too, upon life's hill slope
 In such a shining happy brotherhood,
 The world all glad and free and golden,
 And all its children beautiful and good!



PRESIDENT BERTHA J. S. REEDER

These are the bare facts of her activities and in no way indicate the exceptional spirit, the great zeal, and other rare qualities that Sister Reeder possesses. Humility is one of her great characteristics—true humility that is generously mixed with genuine courage.

She has an infinite capacity for work as well as a willingness to work and an eagerness to make her work count. She possesses rare vision concerning the things that need to be done in addition to the ability to do them.

HER husband and she have always been keen students of the Church doctrine and its history. Judge Reeder has made a lifelong habit of obtaining Church books and now has a truly remarkable collection of 1,500 of them. Among them are all of the issues of *Times and Seasons*, a priceless copy of the Book of Commandments, the first editions of the Book of Mormon in every language into which it has been translated, and first editions of the Doctrine and Covenants in the languages in which it has been published.

They are also lovers of the outdoors and great fishermen. In fact, they resemble Peter in the Bible who would go fishing when troubles became too great to bear. Many problems resolve themselves for the Reeders when they sit at the end of a pole and wait for the fish to nibble and finally bite and then land in their baskets.

The best wishes of the countless numbers of boys and girls, men and women whose lives have been bettered because of Sister Reeder's diligence and testimony, and the Church at large will wish her success and happiness in her new assignment.

Hurry!

THIS HANDSOME 9-inch GENUINE STAINLESS STEEL

PLASTIC-HANDLE UTILITY SLICING KNIFE

for only **25¢** in coin **PLUS**

the label from a can of Pabco Cin-Dek "400" Enamel. Mail, with your name and address, to Gift Dept., The Paraffine Companies, Inc., 475 Brannan St., San Francisco 19, Calif. Offer expires June 30, 1948!

Attested 79¢

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ACTUAL SIZE SHOWN HERE!





PABCO CIN-DEK "400" ENAMEL

*Good only in U.S.A. Void if this form of merchandising is used, licensed, restricted or prohibited in your state, county or city.



THE QUIET WOMAN

By Margery S. Stewart

SHE fed her soul upon such simple fare
As firelight shadowing her children's hair;
The silver whips of wind, the slow bows
Of snowflake ballerinas could arouse
A child's wonder and a stirred delight.
She walked alone through corridors of
night.
She touched with care rich or impover-
ished heart.
Knowing the fox of sorrow, his swift start
To wakefulness, his dagger teeth,
Because he gnawed both day and night
beneath
Her heart. Spurning feasts, supping austere
bread,
She never dreamed how richly she was fed.

SPENDTHRIFT OF COURAGE

By Ida Elaine James

"YOU'RE sweeter far in cottons, dear,"
(To each of her precious five;
An art that mothers can connive
From many a barren year).

With a wistful smile like an old dream's
ghost
She tied the prettiest sash
And vowed it hid the patch . . . almost . . .
And nothing could abash

White fire that kindled in her eyes
The tender tales she told,
So warm and gay with what belies
A pulse too slow, and old.

She whisked them off with a playful shove
And the fierce hug of a bear
To the party. . . . Clad in shining love:
They'd be the prettiest there.

Spendthrift of courage, through a fog
She fingered party dresses
In a shyly hidden catalog. . . .
The mauve for Ruthie's tresses,

That stately ruche for Lil's proud throat.
The arrogant red for Peggy;
The plaid would add a certain note
And make tall Sue less—leggy—

Brilliant for Beth, divinely pale.
The book dropped in the basket!
"Mother! What on earth does ail—"
"Why nothing, Pa. Why ask it?"

WARBLERS AND CHERRY BLOSSOMS

By Elizabeth Reeves Humphreys

I SEE a fairy palace loom
Beside the window of my room,
White cherry tree in fragile bloom.

I hear the warblers as they sing
Their whisper-songs. The joy of spring
Is in each flash of tiny wing.

Bright happiness they bring to me
And leave a song-sweet memory
Of birds in scented cherry tree.

SONNET FOR MOTHER

By Elaine V. Emans

REMEMBER how she spoke to strangers
come
Within thy gates, and down the little street
She lived on, pausing more than once to
greet
Some alien race, by others met with dumb
Unfriendly staring, and indeed by some
Who could not see them out of thick con-
ceit?
Remember how she made their coming
sweet
With outstretched hand and smile for
medium?

And so, I thought, there must be many
there
To welcome her in turn, in unknown space,
Strange as she must have felt in upper air;
But then I knew it were enough, Thy
face—
And she would turn, with light upon her
hair,
And speak to the newcomers to the place.

SEA GULLS

By James E. Asper

THE wild cawing of sea gulls above the
sea-lap;
Honored birds of the Beehive state
Soaring like the granite gliders above
Normandy,
Land on the beach of the Great Salt Lake
Where hourglass sand silvers with salt
Of the Red Sea of Zion.

This is their land; this is the place they
saved from the black cricket:
That day in 'Forty-eight when the gulls,
Deserting thier secret sands, clouded the
sky
With their multitude, flying inland to the
stricken wheat of the dust land,
Gorged the gaunt devils from the crops,
then,
Winged westward to disgorge and return.

What poet can watch their wind-glide sea-
ward
Slanting to the salt shore, or listen to their
brittle bark
Above the sea foam, without writing a line?
Then writing,
Musing their history and saying—
Were I but Homer, I would eulogize their
epic now
As their long wings waken to the wind, and
they return
To the sea and to God.



TO GREAT-GRANDMOTHER

By Helen Baker Adams

I NEVER saw your laughing Irish eyes
That long ago played captive to the lad
You met and straightway loved upon the
wise
Auspicious sea; nor knew the faith that clad
Your heart with quiet hope when, one by
one,
Six sturdy sons were soldier-clad. Your
smile
Thrust tears away, I know. You were the
one
Who glorified each grandchild's slightest
wile.
You sang to them and danced them on your
knee.
The quaint old tales of your gay blarneying
And of your Celtic wit are myths to me.
I never held your hand nor heard you sing
And yet . . . they say your spirit springs
apace
Within my eyes who never saw your face!

SHARING

By Catherine E. Berry

It's fun, my dear, to plan gay meals.
To sweep and dust each room,
To light white candles in the dusk
Of evening's purple gloom.

It's fun to hang crisp curtains at
Each window, sparkling clear.
To tie a ribbon in my hair
To welcome you, my dear.

There's never work or drudgery
In anything I do;
There's magic in our home, my love.
Because it's shared with you!

REVELATION

By Pansy E. Powell

THE patriarchs of old were close to God;
They heard his voice upon the rushing
wind
And knew that only he could help them
find
The waters cleft, the serpent in the rod.
They trembled when his dark death-angel
trod
Familiar streets; they were not deaf nor
blind
To awful majesty that lay behind
His lightning's strike, the thunder of his
nod.

We have not lost the magic of their gift.
For autumn takes each man to Sinai.
When soft winds whisper in the evening
hush,
He speaks where purple aster blossoms lift
Their heads to hear the angels passing by,
And every sumac is a burning bush.

RAIN MAKER

By Thelma Ireland

SCIENTISTS can now bring rain.
This fact has brought them fame.
But let me hang my washing out,
And I can do the same.



President David O. McKay



President George Albert Smith



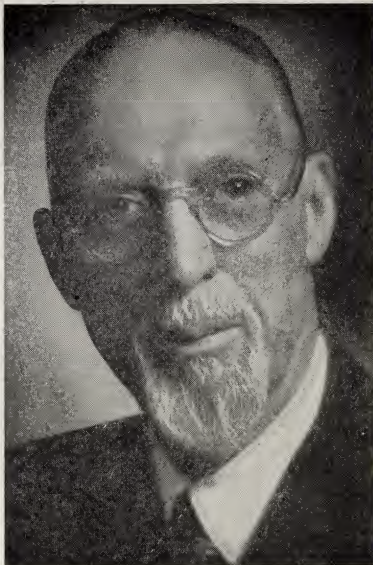
President J. Reuben Clark, Jr.

Counsel AND ENCOURAGEMENT

BY PRESIDENT

Geo. Albert Smith

Address delivered at the Sunday morning session of the 118th annual general conference, April 4, 1948, in the Tabernacle



PRESIDENT GEORGE ALBERT SMITH

I AM sure that all present, this morning, have every reason to be grateful to the Lord for our blessings. Seated, as we are, in this comfortable Tabernacle, although the weather is inclement, we, here, and in the adjoining building, are comfortable and because of the intelligence of men, devices have been provided so that we can both see and hear even in separate buildings and some distance apart.

A hundred eighteen years ago next Tuesday the Church of Jesus Christ of Latter-day Saints was organized under the direction of our Heavenly Father and his beloved Son, Jesus Christ. The Savior later directed, in a very positive way by revelation, that the Church should be called after his name—the Church of Jesus Christ of Latter-day Saints. There were but a few people in the room when the Church was organized, and they were not very popular. The enemy of all righteousness had already begun to disturb those who believed that Joseph Smith had received the plates from which the Book of Mormon was translated. He was hounded from place to place from that time on, not for any wrong that he did

four houses; we would call them ranch houses these days, I think, but the Prophet of the Lord conceived the idea of building Zion in that particular part of the world.

The result was that the people who were driven from Missouri and other places and who were coming in from Europe began the building of the City Beautiful—Nauvoo—on one of the most picturesque sites for a city along the Mississippi River, and they drained the soil so that it would not be swampy and unhealthful for them.

They established homes, built a beautiful temple, raised their crops, and in less than seven years Nauvoo was

the gospel of Jesus Christ. They started west, being scattered from that part of the country, and the majority of them began the journey west with wagons drawn by such animals as they could obtain, and they eventually arrived in the valley of the Great Salt Lake.

The Prophet Joseph Smith and his brother Hyrum had been martyred, although the Prophet had indicated in a sermon preached not very long before the people were driven out, in which he said to them that the persecution would continue and that eventually they would go to the tops of the Rocky Mountains, and become a mighty people in the midst thereof.

If he had never predicted anything else, that of itself indicated he was a prophet of God.

In 1847, the vanguard of those people arrived in this valley, and others followed, until most of the people who had lived in Nauvoo were located here. Later, approximately four thousand of

It may be of interest when we think of the desecration of the Sabbath day in our own land—I speak of the land of America—a day that has been set apart by many people for their vacations and for their pleasures, notwithstanding there thundered down from Sinai one of the Ten Commandments that we should honor the Sabbath day and keep it holy.

but for the same reason that the prophets of old had to suffer for teaching the truth.

Organized as it was in the state of New York the first branches were there, and then, under pressure, members of the Church moved to Kirtland, Ohio, and there were made uncomfortable, not because of anything they had done to disturb their neighbors, but because they testified that God had spoken in this latter day and that, to many people, seemed sacrilegious.

The Church moved from place to place, continuing to grow, and I may say that every day, when the sun set, found the Church larger than it had been when the sun arose that morning. Eventually the people assembled in Jackson and other counties in Missouri, and then from there went to Commerce, Illinois, which later became the city of Nauvoo. Commerce was only a small place, with three or

the largest city in the state of Illinois. Chicago then had a population of approximately five thousand; Springfield, Illinois, a population of approximately twelve thousand. Nauvoo, in something over six years, became a city of approximately twenty thousand souls.

It has been marvelous how the Lord has brought into the hearts and minds of individuals a desire to pray and worship as he would have them to do.

IN the year 1846, the beautiful city of Nauvoo was destroyed by mobs of wicked men who were determined that the Latter-day Saints should not live there, and they drove the helpless people across the Mississippi River, from where began their pilgrimage to the Rocky Mountains. Of course we have an idea that the property that we possessed as a people was an inducement, but one of the principal reasons was they hated the people who believed in

In a hundred years, the name of a church that was held in derision by many of our Father's children, has become honored by the great and the good and the wise men and women of the world.

the Saints who had come from the eastern part of the United States and from across the sea were assembled at Iowa City on the Mississippi River,

(Continued on page 310)

KEEP THE *Commandments*

It falls to my lot as the President of the Church to make some concluding remarks.

I would like to ask all of you, could you imagine any other place that we could have been during the past three days, where we would have been nearer to our Heavenly Father than we have in this great conference? Is there any place in the world where you could gather together a group of men who, one after another, would stand on their feet and bear witness that they know the gospel is here and that we are partakers of it and testify of the blessings that result from keeping the commandments of our Heavenly Father?

The brethren have reminded me of one or two little incidents that I think I will relate. One has to do with a cigarette. One of our missionaries who filled a good mission came home and sought employment and was unable to find it here. He had been a smoker before he went on his mission, but he had quit, so when he came back and became a little bit discouraged, he took up his habit of smoking again. About that time a non-Latter-day Saint businessman spoke to one of the prominent men of the Church, also in business, and said, "I need a man to come into my business, one that is capable and able to grow to take my place, because I want to retire after a while. I can pay him a good salary, and I have concluded that, while I am not a member of your Church, I would

met the young applicant on the street two or three days after, and asked him, 'How did you come out?' The young man said, 'I didn't succeed. The man asked me a few questions and then remarked, "I think we had better not try it out together."'"

Sometime later the two businessmen met, and the member asked the non-member why the young man had not been employed. He replied, "When the missionary came into my office, he told me you had sent him. I thought to myself, this is my opportunity. He was a fine-looking young fellow and appeared satisfactory to me. As he entered the office, I was smoking my pipe, and all at once he took a cigarette out of his pocket and lit it, and we started to talk. I said to him, 'I thought you were a member of the Church of Jesus Christ of Latter-day Saints.' He replied, 'I am,' and I said, 'I thought you were a returned missionary.' 'I am,' he answered.

"I'm sorry, I wanted just such an individual as I thought you might be, but what are you smoking?" and the young man said, "You are smoking; why shouldn't I smoke?" I said, "The difference is this: You have been taught that it is not a proper thing to smoke; I was never taught that. You are violating the advice and desires of those who love you, and I think there is no use discussing this matter any further. I will just say that I haven't any position ready for you, and we'll part."

"If you haven't the courage to stand up for your faith, what good are you?"

like to have one of your returned missionaries. They have had such wonderful experiences, many of them. I've heard some of them talk. If one of them comes home and you know of him, you don't need to tell him what it is all about, just send him to me with the understanding that there may be a position. I'd like to interrogate him."

Not long after that the young man who had been seeking work visited the office of the brother who told me this story. He said to the young man: "I think I know where you can find employment." He sent the returned missionary to the individual who had told him without hesitation what he wanted. This returned missionary was a fine, intelligent, young fellow, and he supposed it meant a job for him.

Our Church businessman said, "I

That young man lost a fine position because he had that filthy habit, and that's the only word I can think of just now that exactly fills the bill.

ANOTHER instance that may be of interest: one of our missionaries returned from the Eastern States where he had become acquainted with a shop foreman in a large manufacturing establishment, and after returning home he tried for some time to secure employment but was not successful. Finally he said to himself, "Well, I believe if I go back East, my friend there will give me a job."

He was a very fine, capable young fellow, but the friend that he spoke of did not know that he was a member of the Church. So when he went to him and said, "I've come back. I won-

der if you will give me something to do?" The foreman said, "Certainly I will; come right in." So the young man began work in the very city where he had been laboring as a missionary. He avoided the members of the Church; he didn't go to meeting; he kept away from them because he was afraid the men who employed him who were not members of the Church would not give him the same kind of opportunity for advancement if they knew who he was. But he was a good worker and kept at it for some time.

One day, after he had been there about three months, the shop foreman called him and said, "You had better go upstairs; the president wants to see you." The president had told the shop foreman that he needed a young man for another department who had ability. He wanted a young man with a good education. He said, "Look around, and if you can find such a man as that, let me know."

The foreman replied, "We have just such a man working for us right now."

"Already in our employ?" the president asked.

"Yes."

The president said, "That pleases me. Send him up to see me." So the young man, not knowing what the circumstances were, reported to the president's office and said, "I understand, Mr. Grant, that you want to speak to me."

He answered, "Yes. Have you been sent up by the shop foreman?"

The young man replied, "Yes, sir."

"Please sit down. I want to know something about you; I'd like to know where you are from."

"Well," the young man said, "I live away out in the Rocky Mountains." That was the first hedge.

"But, what part of the Rocky Mountains?"

"Well," he replied, "not very far from Idaho."

"But what are you doing here?"

"Well," he said, "I'm here working as one of your employees."

"Were you ever here before?"

"Yes."

"Do you know anybody here in the city?"

"Not very many, just two or three."

"Well, I don't quite understand why you came back here for employment."

I want to say before going any further, the president knew all about this boy. He had had somebody check his record, and so when he kept hedging, the president asked, "But who are your friends here?"

"Oh," he replied, "they're just people that work around town."

(Continued on page 328)

Address delivered at the Tuesday morning session of the 118th annual general conference, April 6, 1948, in the Tabernacle

BEFORE reading the annual financial statement, we may note a few preliminary matters, some by way of repetition of what has been said on like occasions heretofore:

At Fishing River, Missouri, June 22, 1834, the Lord declared that 'the commandments which he had given concerning Zion and her law should be executed and fulfilled after Zion's redemption.' (D. & C. 105:34.) This suspended the operation of the United Order in Zion—i.e., Missouri. The Order continued for a time thereafter in Kirtland, but was later discontinued there.

In the years immediately following there was no organized plan for meeting the money needs of the Church, and the financial situation became increasingly serious.

In July of 1838 (four years after the Fishing River revelation) the Prophet was again in Missouri, at Far West. On the eighth of the month, the Prophet, urged by the serious financial needs of the Church, went to the Lord, enquiring:

O Lord! Show unto thy servant how much thou requirest of the properties of thy people for a tithing. (D.H.C. 3:44.)

The Lord answered with two revelations—the first giving the law of tithing (D. & C. 119), and the other fixing the order of its distribution. (D. & C. 120.)

Pursuant to these revelations, and as explained at recent conferences, the Church has a Council on the Distribution of Tithes, made up of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. This Council considers the proposed budget of the Church, which is itemized under general headings, and then approves and authorizes such expenditures as it deems proper.

A subcommittee of this Council on the Distribution of Tithes then makes the detailed appropriations from the sums approved and authorized by the Council. This subcommittee is known as the Committee on Expenditures, and is made up of the First Presidency, three members of the Council of the Twelve, and the Presiding Bishopric. A Church Building Committee acts under the direction of the Committee on Expenditures. The Financial Secretary to the First Presidency acts as the secretary of the Committee on Expenditures.

THE budget authorized by the Council on the Distribution of Tithes is made up of two parts:

1. The regular approved authorizations for the various items covered by the budget, in the amounts estimated as necessary to carry on the work of the Church for each item of expenditure; and
2. A contingent reserve out of which can



PRESIDENT J. REUBEN CLARK, JR.

be met any unusual expenditures not provided for in the budget, either as to budget items or as to special or unforeseen expenditures. This contingent reserve is likewise spent under the authorization of the Committee on Expenditures. In 1947 the reserve set up was a little over eight percent of the total budget appropriations from the general funds of the Church; this year (1948 budget) this reserve equals about five percent of the itemized budget. Last year the reserve was more than ample to cover the supplementary appropriations. It is believed the reserve for this year will be likewise sufficient.

All unexpended appropriations lapse with the end of the fiscal year and are returned to and are absorbed into the general funds of the Church, subject to appropriation therefrom as are other like Church funds.

The expenditures of the Church are increasing at what seems to me to be a disquieting rate. For the ten years 1936 to 1945, both inclusive, the average expenditure from our general Church funds was just under \$5,000,000 annually. As we reported to you at the last April conference, the expenditures for 1946 equaled \$6,890,000 from general Church funds, and, including all other cash expenditures made by the people on various accounts, the expenditures amounted in total to \$12,310,000. As we shall see, expenditures for 1947 were \$11,263,000 out of general Church funds (or \$4,373,000 more than in 1946), while the total cash expenditures, general funds, plus non-budget funds contributed by the people, were \$18,919,000 (or \$6,609,000 more than 1946). The total cash expenditures, including budget and nonbudget items for 1948 are put at over \$20,000,000.

I may observe that we owe no money. We shall not have to borrow any money to meet our budget. But in my own view, we must all watch more carefully our spending.

Against the

As individuals our standard has become, not our need, nor our comfort only, but our luxury. Many of us are not yet willing to bring ourselves under control and to quit spending not only all of our savings, but also all we are making, and in addition, running in debt on instalment buying. Our young people, particularly our boys returned from the service, are being inveigled into running debts that, in most cases, will take all their surplus (if they have any) for the next ten to twenty years, and under circumstances and conditions that will cause them to lose everything they have put into their ventures, if there should come to them any incapacitating illness, or accident, or if death came, or if the hard times should come that so many predict and that some fear are even now beginning.

UNEMPLOYMENT is increasing, and if it continues it could become serious. In that event, if we shall follow the pattern other countries have followed, we must not be too surprised if the people, accustomed over the last few years to a certain standard of living and not having money enough to buy the things that will enable them to continue that standard of living, raise the cry that there is not enough money. In other countries when this cry has become sufficiently insistent and from sufficiently large numbers, they have started the printing presses going to print money, always under the delusion that the presumed restrictions and safeguards which are then provided, would enable the stopping of the money flood before it becomes dangerous. But again, if the pattern of other countries worked out here, it would not be possible to stop this flood of paper money once it was well started, and then would follow the inflation that ruins not the very wealthy, but those of moderate means and those with means that are less than moderate. In other words, the poor people are the ones who always suffer most in such financial debacles. Our people should remember the lessons of history, even very recent history, and do all they can to avoid this catastrophe, for such it has always proved to be in the past.

As to Church spending, for my own part, I should like to urge the people to cease building cathedrals for ward meetinghouses, and to stop furnishing them as if they were palaces. I think I should say to you, that the First Presidency is not urging the building of these expensive, luxurious buildings; indeed, they consider that often the load placed upon the people thereby is both unfair and unwise; they feel we could well be much more moderate in many of our expenditures.

The Lord still does not look at the

THE IMPROVEMENT ERA

time of Need

BY

John R. Clark

OF THE FIRST PRESIDENCY

magnificence of our meetinghouses, nor at the luxury of the pews, nor at our expensive carpeting, nor at our over-stuffed furniture and the mahogany chairs of the foyer and of the high council and other rooms. The Lord still looks at the humble heart and the con-

trite spirit of his children, and as he said when he walked with his apostles in the Holy Land:

... where two or three are gathered together in my name, there am I in the midst of them. (Matthew 18:20.)

It is not the place in which we meet, but the spirit in which we gather together that concerns the Lord. Not pride but humility brings him into our midst.

I will now read the financial statement:

1947 Financial and Statistical Report

CHURCH DISBURSEMENTS—1947

PART 1—CHURCH BUDGET CASH EXPENDITURES

FROM GENERAL CHURCH FUNDS, BOTH TITHING AND NON-TITHING INCOMES

Total cash budget appropriations for 1947	\$12,744,773.00
Total cash budget expenditures for 1947	11,263,344.00
Excess of appropriations over expenditures for 1947	\$ 1,481,429.00

	Budget Appropriation, 1947	Supplementary Appropriation	Budget Expenditures, 1947	Un- expended
Office of the Corporation of the President				
Including the salaries of 80 employees, expenses of offices, equipment, maintenance of the administration building, and the living allowances and traveling expenses of the General Authorities, all of which are covered by non-tithing income	\$ 334,076.00	\$ 26,274.00	\$ 356,898.00	\$ 3,452.00
Office of the Corporation of the Presiding Bishopric				
Including the salaries of 115 employees, expenses of the Aaronic Priesthood program, traveling expenses of the Presiding Bishopric, taxes, special printing, and departmental expenses, all of which are covered by non-tithing income	301,780.00		288,628.00	13,152.00
Temples				
For the operating expenses, including the salaries of 308 employees, and the building maintenance, repairs and renovation of the eight temples of the Church	515,448.00	54,149.00	404,105.00	165,492.00
Missions and Missionary Work				
For the maintenance and operation of the established missions; living and traveling expenses of mission presidents; return fares of missionaries; free literature; servicemen's welfare; the erection, remodeling, purchase, maintenance, and renting of buildings; and the expenses of the Bureau of Information and the mission home in Salt Lake City	1,527,820.00	239,191.00	1,729,542.00	37,469.00
Stake and Ward Expenses				
Allowances to 169 stakes and 1,425 wards and independent branches, including the maintenance of 1,688 stake, ward, and branch buildings; expenses and mileage allowances to stake presidents and bishops; furnishings for stake and ward offices, stake and ward taxes, and stake and ward printing	1,418,890.00	95,510.00	1,509,631.00	4,769.00
Church Welfare				
For the purchase of equipment and commodities; for the operating expenses of general committee storehouses, the Deseret Industries and the Deseret clothing factory; for land and building purchases and general committee administrative expenses; for the care of the needy consisting of rents, light, heat, hospitalization, burials, etc.	1,065,480.00	176,924.00	1,242,123.00	281.00
Church Schools				
For the operating expenses of Brigham Young University, Ricks College, L.D.S. Business College, Juarez Academy, 15 institutes and 100 seminaries; for operating expenses of the Department of Education, including the salaries of 438 teachers and 39 administrative officers and employees; and for the maintenance, repairs, and improvement of buildings	3,267,950.00	46,775.00	2,707,342.00	607,383.00
Educational Institutions, other than Church schools, institutes, and seminaries				
Consisting of the McCune School of Music and Art; Deseret Gymnasium, Society for the Aid of the Sightless, and the General Music Committee	73,456.00	11,518.00	37,757.00	47,217.00
Building Operations				
For the maintenance of the buildings and grounds on the Temple Block, and the Tabernacle organ; for the maintenance of other Church properties situated immediately adjacent to the Temple Block; for the erection, repairing, and renovating of ward buildings and \$54,076.55 for the construction, equipping, and maintenance of hospital buildings	2,319,150.00	252,720.00	2,075,487.00	496,383.00
Historic Monuments and Bureaus of Information				
For the repair and maintenance of properties at Palmyra, New York; South Royalton, Vermont; Carthage, Illinois; and memorial cemeteries	24,440.00	19,683.00	43,418.00	705.00
Land Purchases and Operation of Farm Projects				
Consisting of Papago and Washakie Indian projects, and Canadian and other lands	264,000.00	3,421.00	246,329.00	21,092.00
Church Committee on Radio and Publicity				
For publicity and mission literature	41,481.00		38,379.00	3,102.00
Genealogical Society and Index Bureau				
For the maintenance of the Church genealogical library record archives, temple index bureau, and allied departments, and for the recording, indexing, photographing, and filing of genealogical and temple ordinance data, including the names of 431,665 persons forwarded to the eight temples for baptisms and endowments, and for the salaries of 173 full-time employees	425,218.00	9,438.00	433,129.00	1,527.00
Other Expenses				
Consisting of contributions to civic denominations and educational institutions; salaries of Tabernacle Choir conductors and organists; improvements to the Tabernacle organ; taxes; welfare assistance by the general Church offices; public liability and other insurance; Utah centennial expenses, etc.	165,584.00	12,853.00	150,576.00	27,861.00
Unallocated balance of original budget appropriation for contingencies	51,544.00			51,544.00
Total Budget and Expenditures	\$11,796,317.00	\$948,456.00	\$11,263,344.00	\$1,481,429.00

(Continued on page 302)

Facing Another World Crisis

THIS group of choice young men and women from Brigham Young University is an inspiration even aside from the glorious singing. Just to look at them and realize what they represent, I am sure, fills each heart with thanksgiving. They are here to render service today, and we appreciate their presence. I was just thinking as I listened to these inspiring opening songs that every one of these young men and young women has been taught by a mother and a father to be true to the gospel of Jesus Christ, has been taught that to keep himself or herself unspotted from the world will bring the greatest joy and happiness in this life and in the world to come. I am thankful for an institution in the Church which associates with all the sciences and all the learning given in the institutions of the state the teachings of the principles of the gospel of Jesus Christ. I know they are true, and so may these young people, and I pray that they will always hold to that truth.

Some of their mothers are worried. Some of you mothers have called by telephone; some of you have called in person and expressed deep concern over the conditions in the world. Your pleas and questions have prompted what I desire to say this morning. I wish all the world could partake of this peaceful spirit, and the hope and inspiration that we received in the sessions of the conference that were held yesterday, and the encouragement from the excellent messages given, and I pray that I may say a word or two that will put you at peace and increase that spirit of contentment.

Jesus said on one occasion to his disciples who were somewhat worried and anxious because Jesus had told them he was going to leave them,

Let not your heart be troubled: ye believe in God, believe also in me. (John 14:1.)

In that one sentence, Jesus gives both a comforting admonition and a guide to contentment and peace.

WE are living in a troublous age. Many people in the Church, as millions in the world, are stirred with anxiety; hearts are heavy with feelings of foreboding. For the third time in half a century lowering war clouds threaten world peace. O foolish man! Will he never profit by the experiences of the past! The responsibility of choice always rests upon each normal individual. Never was that responsibility greater than today. A former member of the Deseret Sunday School Union Board (author of an excellent little work, *Out of the Ashes*) expresses the thought succinctly thus:

What the people now think and do, or what they fail to think, or what they fail

Address delivered at the Monday morning session of the 118th annual general conference, April 5, 1948, in the Tabernacle

to do means which way to this generation, and means what chance to the generation next to come.

A leading businessman, Mr. W. T. Holliday, president of the Standard Oil Company of Ohio, in an article captioned, "Our Final Choice," declares that

... whenever a civilization is faced with a new and fundamental challenge, there is only one thing that can save it from decline and fall—its men and women must change their habits of thought to meet the challenge. Either they meet their new world with new thinking, or they go under.

Though with a different ideal in mind, that is the advice which Peter gave the multitude on the day of Pentecost, when in perplexity they asked: "Men and brethren, what shall we do?" His answer was:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:37-39.)

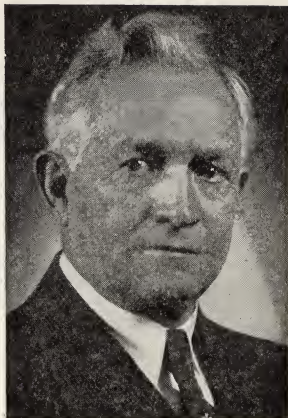
To repent is to change one's mind or one's heart with regard to past or intended action, conduct, etc., on account of regret or dissatisfaction.

We are living in a troublous age. Many people in the Church, as millions in the world, are stirred with anxiety; hearts are heavy with foreboding.

Individuals, groups, and nations viewing with alarm the many critical national, industrial, and moral problems are hoping that "some means will be found to turn our misdirected powers into new channels, leading to the establishment of new and prosperous conditions."

Radio and press commentators, contributors to magazines, editorial writers and statesmen suggest various plans and policies as solutions of our difficulties and perplexities. One of the best is a plan for a world federation, supported by a sufficiently strong armament to enforce its laws and statutes.

One great objection to its adoption, however, is that "human nature is not spiritually ready" for such a federation.



PRESIDENT DAVID O. MCKAY

It is of this "spiritual readiness" I wish to speak.

It is the duty of the members of the Church to hold aloft true spiritual standards. Then we shall be better prepared for any eventuality brought about by pagan aggression. These principles have been proclaimed in all ages. They are simple, easily understood, but all too generally ignored.

APPROXIMATELY thirty-five centuries ago Moses, "the human transmitter of the greatest human conduct code of all time," warned the people of Israel as follows:

Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills:

A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein:

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth. . . .

And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant. . . .

And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. (Deut. 8:6-14, 17-19.)

All that Moses wrote in praise of the richness and productivity of the Promised Land, and more than he wrote can be applied to this great land of America—a land of corn, wheat, barley, and all other kinds of grain—a land of milk and honey—a land where we eat bread without scarceness—a land whose stones are gold, silver, and iron, and out of whose hills we dig brass—a land aptly called the “granary of the world.”

His words of admonition are equally applicable—

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. (*Ibid.*, 8:10.)

That was the message to ancient Israel.

Fifteen hundred years later a little group of men faced a future that was just as threatening and foreboding to them as that which the world faces today. The men in that group were Simon Peter, Thomas, Nathanael of Cana in Galilee, James and John, sons of Zebedee, and two others of his disciples. A short time before that gloomy period Jesus had said to them:

Let not your heart be troubled: ye believe in God, believe also in me. (John 14:1.)

He promised them the Comforter who would testify of the Christ, who would

A little group of men faced a future that was just as threatening and foreboding to them as that which the world faces today. The men in that group were Simon Peter, Thomas, Nathanael of Cana in Galilee, James and John, sons of Zebedee, and two others of his disciples.

bring all things to their remembrance, who would show them things to come.

Notwithstanding all those promises and divine exhortations, the disciples, following the crucifixion of their Lord, were depressed in their feelings. Their

hopes were shattered. Their future, so far as Christ's triumph on earth was concerned, seemed all but blighted. They had been called and set apart to be “fishers” of men, and to Peter had been given the keys of the kingdom. Notwithstanding all this, in that hour of despondency, Peter turned to his old vocation, and said: “I go a fishing,” and the others replied, “We go also with thee.” (See John 21:3, 15-18.)

They were in that state of mind when the Resurrected Christ said to the discouraged leader of the Twelve: “Simon, son of Jonas, lovest thou me more than these?” Peter answered, “Yea, Lord; thou knowest that I love thee.” Said the Lord, “Feed my sheep.” I have my own interpretation of what “these” means. Fresh in mind, will you please, that it was his vocation—what he would get. He had there before him the products of his morning's fishing, for he had fished all night and had caught nothing. “Simon, son of Jonas, lovest thou me more than these?” “Yea, Lord, thou knowest, I love thee.” “Feed my sheep.”

On that occasion Peter became conscious of his responsibility not only as a fisher of men, but also as a shepherd of the flock. It was then that he sensed finally and completely the full meaning of the divine injunction, “Follow thou me.”

“Seek ye first the kingdom of God and his righteousness.” (Matthew 6:33.)

WITH that never-failing light, those twelve humble men succeeded in changing the course of human relations. Writes Beverley Nichols:

Twelve simple men with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal: their words were twisted and mocked; and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration, many of the world's loveliest things were created, and many of the world's finest minds inspired.

If twelve men did that nineteen hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question.

The world wants peace, the winning of which seems to be more difficult than the winning of the war.

No peace, even though temporarily obtained, will be permanent unless it is built upon the solid foundation of eternal principles enunciated in the two incidents I have mentioned.

The first of these the Lord gave to Moses on Mount Sinai—“Thou shalt worship the Lord thy God.” Consider what that means. When we sincerely accept God as our Father and make him the center of our being, we become conscious of a new aim in life. No longer is the chief end of daily life merely to nourish and to pamper the body as all animals do. Spiritual attainment, not physical indulgence, becomes the chief goal. God is not viewed from the standpoint of what we may get from him, but what we may give to him. Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. Divine and eternal as an element in the acquisition of peace is Christ's admonition,

. . . seek ye first the kingdom of God and his righteousness.

Of equal importance is the acceptance of the Son of God as the Savior of mankind.

When Jesus was talking to his disciples, just immediately preceding his betrayal, explaining to them that he would have to leave them, he said; “ye believe in God, believe also in me.” He desired them to understand, as he wants the whole world to know, that only through him can man find the life abundant. Those were not mere words of defiance which Peter uttered as he and John stood prisoners before the high priests. He proclaimed an eternal truth when he said:

. . . for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

That truth is reiterated in the Doctrine and Covenants—

. . . all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. (D. & C. 20:29.)

I like to associate with that word “saved” the power that man gets in this life to rise above his animal instincts and passions, power to overcome or resist social evils that blight men's and women's souls and shut them out not only from the peace of the world, but also from membership in the kingdom of God. Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ.

A THIRD essential to our peace of mind, and eventually to the peace of nations, is to keep confidence in our fellow men. You say how can we keep

(Continued on page 338)



President George Albert Smith, ranking Church Scouter is shown with two Eagle Scouts who represented the Utah Scout Councils in a recent trip to Honolulu.

Thirty-five

THE Church of Jesus Christ of Latter-day Saints was the first church in the world officially to adopt the program of the Boy Scouts of America. That action was taken early in 1913. The first charter was issued May 21, 1913. It was the only charter of its kind ever issued from the National Scout office. It read, "To the M.I.A. Scouts of the Boy Scouts of America." It covered all Scout troops in the Church including those in Canada and Mexico. Later charters were made "To the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints." As scouting developed in Canada and Mexico, boys of the M.I.A. became affiliated with the national organizations in those countries.

In the thirty-five years that have passed since that first charter was issued, nearly 200,000 Latter-day Saint boys have participated in this most effective and helpful boy program. There have been troops in every stake and in prac-

tically all of the wards, in the missions in America and many other nations, including the islands of the sea. Members of stake presidencies and high councils, bishops and counselors, stake superintendents of M.I.A. and Sunday School, and many other Church leaders have come up through the ranks of scouting. Several of the General Authorities have served as officers and leaders in Scout groups.

Today there are Boy Scouts of the Church in every state in the Union and in almost every civilized nation in the world. In Canada, Latter-day Saint boys have played a leading part in the advance of scouting in the sections in which they live, and in Mexico the boys in the Latter-day Saint colonies are outstanding.

Scouts in Hawaii are registered with the Boy Scouts of America and belong to Region 12, which also includes Utah, Arizona, California, and Nevada.

A BRIEF history of scouting in the Church would read something like this: In 1909, when scouting was developed by Sir Robert S. S. Baden-Powell in England, it was given worldwide publicity and attracted attention throughout the United States. In Utah and other parts of the west, ambitious boy leaders sent for literature and organized Scout groups. In 1910, when scouting was formally organized in the United States, still further organizations were formed throughout Latter-day Saint areas. Some of the men who organized troops during that period are still active in scouting in the Church; others in positions of responsibility in other organizations.

In 1911, these scattered groups throughout the Church were brought under one leadership and organized as the M.I.A. Boy Scouts. At that time Dr. John H. Taylor, who was athletic director of the general board of the Y.M.M.I.A., became the Scout Commissioner for the Church. Under this appointment, Dr. Taylor probably served a wider area than has been supervised by any other Scout Commis-

sioner anywhere in the world. Under this form of organization scouting grew very rapidly. This was true also of scouting in other parts of the United States. By 1912, there were probably a dozen different Scout organizations throughout the country.

The National Council of the Boy Scouts of America with a charter from the Congress of the United States undertook in 1913 to amalgamate all the Scout organizations into one great national group. With this purpose in view, a representative was sent to Salt Lake City to confer with Church leaders in the hope of having the M.I.A. Scouts become part of the Boy Scouts of America.

The idea of the Church accepting an outside program for its boys was one that called for very serious consideration. The Y.M.M.I.A. had been organized by President Brigham Young in 1875. Its foundations were strictly religious. While debating, public speaking, music, and other activities were a part of the original program, President Young made it clear that the purpose was,

... to establish in the hearts of the youth of Zion a testimony of the great latter-day work.

With this foundation, it seemed unreasonable to accept the non-sectarian Boy Scout program which had been developed

outside the Church. The problem was studied for some time by a special committee. It returned a negative report. Later a larger committee was appointed. Its first report likewise was negative. Upon reconsideration, however, some principles were established which made it not only feasible and reasonable, but also highly desirable that Latter-day Saint boys should be given the advantages of this great youth program headed by the outstanding boy leaders of the nation.

Members of the committee which finally recommended the adoption of the National Boy Scout program by the M.I.A. were Lyman R. Martineau, chairman; Hyrum M. Smith, Oscar A. Kirkham, B. F. Grant, Bryant S. Hinkley, and John H. Taylor. Only two members of this committee, Bryant S. Hinkley and Oscar A. Kirkham, are still living.

The principles established at that time, in the agreement between the Y.M.M.I.A. and the National Council



B. H. Roberts, early advocate of scouting in the Church

LEADING CHURCH OFFICIALS ACTIVE IN SCOUTING

PRESIDENT GEORGE ALBERT SMITH

Member, Executive Board, National Council; holder of Silver Buffalo and Silver Beaver Awards; ranking Scout leader in the Church.

ELDER EZRA TAFT BENSON

Member National Council Committee on Relationships and Rural Scouting.

ELDER GEORGE Q. MORRIS

Member National Committee on Senior Scouting; Vice Chairman Region Twelve Executive Committee; holder of Silver Antelope Award.

ELDER FRANKLIN L. WEST

Member National Committee on Relationships.

ELDER JOHN D. GILES

Member National Council; member Regional Senior Scout Committee; holder of Silver Beaver Award.

Years of Scouting in

By George Q. Morris

GENERAL SUPERINTENDENT Y. M. M. I. A. AND
GENERAL MANAGER, THE IMPROVEMENT ERA



GEORGE Q.
MORRIS

of the Boy Scouts of America, provided that the actual leadership of all L.D.S. boys under this program was to be selected and appointed by the Church itself, with the leaders being appointed in the wards by the bishops and in the stakes by the stake presidents.

A second important principle was that the M.I.A. by meeting the standards and requirements of the National Council should have the privilege of using the National Scout program in whatever manner best served the purposes of the Church and with a distinct provision that Scout leaders would be permitted to make whatever religious application they desired in conducting the program. There were to be no restrictions whatever upon the discussion of principles of the gospel, the history of the Church, the lives of Church leaders, or the doctrines of the Church. In short, when scouting came to Latter-day Saint boys, it was a Church program. The only restriction made was that where boys who were not members of the Church affiliated

with L.D.S. Scout troops, they were not to be required to enter into any L.D.S. religious practices or to meet the religious requirements made of boys who belong to the Church. It was provided, however, under this arrangement, that boys desiring to affiliate with M.I.A. troops should be required to meet the personal character requirements and standards set up by the Church. These were to include observance of the Word of Wisdom, the non-use of profanity, and other things that were definitely objectionable from a Church standpoint.

Under these provisions all of the M.I.A. Scouts were transferred to the Boy Scouts of America as a group and during the June conference of 1913 action was taken which made the affiliation official throughout the Church.

SINCE that day thirty-five years ago, scouting and the Church of Jesus

the Church

Christ of Latter-day Saints have become synonymous in the minds of thousands of leading Scouters not only in America, but also throughout the world. To President Oscar A. Kirkham of the First Council of the Seventy, one of the pioneers in scouting in the Church, belongs credit for having established relationships nationally and internationally which have caused scouting, as operated in the Y.M. M.I.A., to be recognized in the front ranks of all such organizations throughout the world.

Following affiliation with the National Council, scouting made rapid strides throughout the Church area. Stake after stake registered Scout troops in every ward. Missionaries who had received Scout training became affiliated with organizations in the mission fields, and before many years had passed, scouting had become a fully established program in the Church.

In 1919, organization of local councils began throughout the Church area. This displaced the original plan of having scouting supervised from the central office. This more intensive plan of development and operation resulted in much wider participation of L.D.S. boys in the Scout program and more rapid advancement. Finally a statement was issued from the national office that more boys in the Church of Jesus Christ of Latter-day Saints in proportion to population had registered in scouting than had boys in any other group in America. Shortly thereafter a second announcement was made that L.D.S. boys led the nation in advancement in scouting, with a high percentage of Scouts of high rank including those receiving Eagle badges. Since that time the renown of the Church and its scouting program has reached to the far corners of the earth. While there is still much to be desired, there is reason for justifiable pride in past accomplishments.

As scouting developed in the Church, it soon became apparent that boys were not remaining in the program long enough and that older boys were dropping out altogether too soon. National surveys indicated that this same experience was being encountered in other parts of the country and to a more general extent. The realization of this problem resulted in the establishment throughout the United States of Scout programs for older boys. In 1929, the Y. M. M. I. A. launched the Vanguard program for boys fifteen to eighteen years of age.

(Continued on page 312)



Members of the committee which finally recommended the adoption of the National Boy Scout program by the M.I.A. Left to right: L. R. Mortineau, chairman; B. F. Grant, John H. Taylor, Hyrum M. Smith; lower, Bryant S. Hinckley, left, and Oscar A. Kirkham.

Address delivered at the Sunday morning session of the 118th annual general conference, April 4, 1948, in the Tabernacle

TITHING

BY

Geo. F. Richards

PRESIDENT OF THE COUNCIL OF THE TWELVE

PRESIDENT SMITH has given us a brief history of the Church and the Latter-day Saints up to the present time. We are on the road toward perfection but we haven't reached that point yet. This house is filled to overflowing, many people standing for want of places to sit. The Assembly Hall, no doubt, is filled likewise as are other places where the Saints are gathered, and many thousands of the Latter-day Saints are listening in their own homes this morning, I am sure.

I feel greatly honored to be asked to speak at this meeting following the President. I feel that I have a message to deliver to the Latter-day Saints, those who shall hear my voice and others who may read later my discourse. If only the Latter-day Saints hearing what I have to suggest, the counsel and advice I may have to give, would respond to the same I would be one of the happiest men alive. It is more than I can expect, but some hearts, I hope, will be touched. What I have to say, the subject I intend to speak upon to me is a vital subject for Latter-day Saints.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

In this we see the sacrifice made for us by the Father and the Son, the greatest ever made—a manifestation of love with which there can be no comparison.

The gospel we have received is a gospel of sacrifice and self-denial from beginning to end.

The Lord has said:

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

And whoso is not willing to lay down his life for my sake is not my disciple. (D. & C. 103:27, 28.)

ONE of the greatest sacrifices that God has required of us as members of his Church is that contained in the law of the tithing.

On July 8, 1838, the Lord gave to the Church a revelation on the subject of tithing, in which he requires of the members of his Church that they pay one-tenth of all their interests annually.



PRESIDENT GEORGE F. RICHARDS AND SISTER RICHARDS

This is the revenue law of the Church. It is used in promoting its financial interests; in the Church educational system; in the building and maintaining of temples; in building houses of worship in wards, stakes, and missions; in caring for the poor; and in the missionary work of the Church.

Many thousands of Latter-day Saints comply faithfully and fully with this religious obligation and by so doing are assisting in the accomplishments for which the tithes of the Church are used; and they will in no wise lose their reward.

There are some members of the Church who might profit by the experience of Ananias and his wife, Sapphira, of the Primitive Church, and not withhold any of the Lord's portion.

When we are through with this life and go hence, we will have no means with which to balance our tithing account. Realizing then our dilemma, we may, like Dives of old, desire that someone be sent from the dead to warn those we love, that they may not make the same mistake; in which event we may be told:

... They have Moses and the prophets; let them hear them. (Luke 16:29.)

And behold, all things are written by the Father; therefore out of the books which shall be written shall the world be judged. (III Nephi 27:26.)

The records kept by the Father will

be a correct and true record. They will show what we should have paid in tithing each year, and what we did pay. Any difference or balance will show our true standing on the observance of the law of tithing.

All that we possess of this world's goods has been given to us of the Lord, and we are to be regarded as but stewards over what we have received.

We will have to give an accounting for our stewardship. In view of what the Lord has done for us, and given unto us, it is a small thing that he has asked of us in return, that we give to him one-tenth of what he has given to us. We have accepted the gospel as a gospel of sacrifice and self-abnegation. The Lord has said:

And whoso is not willing to lay down his life for my sake is not my disciple. (D. & C. 103:28.)

If we are not willing to lay down our lives for Christ's sake and his gospel's sake, we may not hope to receive the salvation which is God's greatest gift to man, and for which we have enlisted in his cause to obtain. The Lord knows the intents of the hearts of the children of men. He knows whether or not we are willing to lay down our lives for the cause of the Master. Is it possible that we are willing to lay down our lives for the gospel's sake, and that we are unwilling to give to the Lord and his cause, on direct command of the Lord, one-tenth of our interests annually as a tithe? Are we a consistent people with respect to the tithe?

TITHING is a just and equitable means of distribution of the financial responsibilities of the members of the Church, to poor and rich alike. In any

organization instituted for the mutual benefit of its members, each member is expected to do his full share in maintaining the organization and assisting in its accomplishments. If he does not faithfully meet his obligations in that organization, he is justly regarded as not being a good member. We would not like to be regarded as being anything other than a good member of the Church.

There are many good reasons why members of the Church should pay their tithing, but all reasons that may be assigned do not have the same appeal to all members; however, the fact that God the Eternal Father, to whom we are indebted for all things, and on

(Concluded on page 334)

THE IMPROVEMENT ERA

ELIJAH'S mission to the world

BY

Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE

Address delivered at the Tuesday morning session of the 118th annual general conference, April 6, 1948, in the Tabernacle

Elder Joseph Fielding Smith and Sister Smith



My dear brethren and sisters, I need your assistance and the guidance of the Spirit of the Lord. I would like to read a little from the book of Malachi, whom I may designate as a prophet of the restoration, for he has a great deal to say about the restoration.

In the third chapter we read:

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. (Malachi 3:1.)

Throughout the world the idea prevails that this prediction has reference to the first coming of Christ in the days of his ministry, but this is not the case, it has reference to his second coming, for the predictions which follow were not fulfilled at his first coming, but are to be fulfilled when he comes in power, at and preceding the second coming. We read:

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. (*Ibid.*, 3:2-5.)

Now we understand, and the whole world could understand, that the offering of Judah in the days of Christ's ministry, was not pleasant. Levi was not at that time cleansed, but Judah and Levi turned away from the Lord. It is in the Dispensation of the Fullness of

Times that these things are to be fulfilled.

In the fourth chapter Malachi speaks again of the coming of the Son of God, in these words:

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (*Ibid.*, 4:1.)

This will happen when our Savior comes in his glory to take vengeance upon the ungodly and take his place as King of kings and Lord of lords. Then this prophet Malachi goes on to say that before that day can come, which will be terrible, Elijah the prophet was to come, and these are the words as we have them in this King James translation:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (*Ibid.*, 4:5-6.)

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

(Malachi 4:5-6.)

THE whole world ought to take notice of this prediction, but the world does not understand it. Surely the signs of the times point to the fact that the great and dreadful day is near, even at our doors. The fig tree, figuratively, is putting forth her leaves. The turmoil, trouble, the war and bloodshed that we have seen, and which we still see, all point to the fact that this day for the coming of the Son of God is near. Therefore, Elijah the prophet

is due to appear. I am sure you agree with me that he has already appeared, for we have it so recorded by the testimony of witnesses. It was on the third day of April, 1836, when he came to the Kirtland Temple, to Joseph Smith and Oliver Cowdery, and conferred upon them the keys of his priesthood and told them that he came in fulfillment of the prophecy of Malachi, to turn the hearts of the fathers to the children, and the children to their fathers, lest the whole earth be smitten with a curse.

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D. & C. 110:16.)

Well, of course, the world does not believe that Elijah came to Joseph Smith and Oliver Cowdery; but they have no record in the world that he has come to anyone else. There has been no appearance and no claim of an appearance, and a restoration of his priesthood to anyone else. May we not, then, with perfect consistency, put forth the claim that he did come on that occasion and that he did restore his keys of authority to these two humble men, which turned the hearts of the fathers to their children and the hearts of the children to their fathers? No one else has ever disputed this claim by the giving of another claim. And

why could he not come to Joseph Smith and Oliver Cowdery as well as to anybody else? I testify to you that he did come, and if the world want to know it also, they can. We have an abundance of evidence that this story is true. If Joseph Smith and Oliver Cowdery had lied, it would have been impossible for them to have turned the hearts of the fathers to their children and the hearts of the children to their fathers.

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ELDER JOHN A. WIDTSOE

TRUTH

BY

John A. Widtsoe

OF THE COUNCIL OF THE TWELVE

Address delivered at the Tuesday
afternoon session of the 118th
annual general conference,
April 6, 1948, in the
Tabernacle

MY brethren and sisters, it is always a great privilege to be allowed to bear testimony of the truth of the great work in which we are engaged. It may be in the great Tabernacle where we are now assembled or it may be in a humble cottage meeting; it matters little. It is very good for all of us, every member, to give voice to his testimony, to his belief, to his faith in this the Church of Jesus Christ of Latter-day Saints.

This work is of God; established by him, by the voice of revelation. It is the truth. It has been my joy, throughout the years of my life, to discover from time to time, that every principle, every doctrine, every historic event in the building of this great latter-day kingdom, are in harmony with every discovered and revealed truth. This is the truth, and we must rely upon it, learn to understand that it is the truth; otherwise the great joy that the Lord has offered us in this work will not be ours. I agree with Brigham Young that another name for the gospel might well be truth.

Along with truth comes light. Light is never found except in the presence

of truth. The Lord in his latter-day revelations said over and over again that truth and light go together. We who receive truth have light to point the way, to solve our problems, to tell us where we are going, and to give us an enlightening faith to help us in the journey of life.

Truth also does something else for us: It gives us power, not only principles and doctrines of truth and light, but it also gives power to accomplish the work of the Lord in these latter-days.

The Lord in his latter-day revelations said over and over again that truth and light go together.

I TRUST all of us listened intently to the sermon by Elder Joseph Fielding Smith today. The power of the priesthood, the power of this Church, culminates in the sealing power which is exercised ordinarily in the temples of the Most High. He might have quoted, if he had had more time this morning, from Moroni the prophet, who was visiting Joseph Smith the boy, as he was

then, the change made in the statement of Malachi. Moroni said, if I remember correctly,

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so—

—and this is the greatest part of this revelation,

If it were not so, the whole earth would be utterly wasted at his coming. (D. & C. 2:3.)

That is the power that belongs to the Church, to the priesthood, to those who walk in truth and light. It is the power that holds the earth's events together, that makes possible the accomplishment of God's purposes in these latter-days.

I TRUST that we all, as has been advised here today, seek to win the power that flows out of the temples of the Lord, by giving some of our time and means to genealogy and temple work. Thereby strength will come to us, for the temples are places of revelation. They are the places around which the Saints have always gathered and will do so, more and more, in the days to come.

I bear testimony to the truth of this work, to its accompanying light, to its great accompanying power, and thank the Lord for the gospel of Jesus Christ, restored in these days. I pray that all of us may get some measure of the exquisite joy and happiness that come to those who accept the truth and live its principles, who surrender to it. God be with us all and bless us, bless all who labor in this great cause. May the work grow and increase until it shall cover the earth with its truth and light and power, I pray in the name of the Lord Jesus Christ. Amen.

Religious Attitudes of Noted Men

By Leon M. Strong

Henry H. Lane, zoologist, expresses the judgment that

The natural man, the product of the law of evolution, becomes transformed through the gospel of Christ into spiritual accord with the Father, becomes the spiritual child of God by adoption, and thus attains the hope of immortality.

Joseph Priestley, noted scientist, (1733-1804)

Gave to his grandchildren a simple and beautiful expression of his Christian confidence: "I am going to sleep, like you, but we shall awake together, and, I trust, to everlasting happiness."

Captain Robert F. Scott, head of the

British Antarctic Expedition, the members of which perished on their return journey after reaching the pole on January 18, 1912, wrote this note in his blizzard-swept tent before succumbing to cold and hunger:

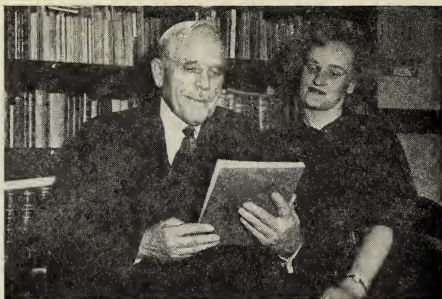
We took risks—we know we took them. Things have come out against us, and therefore, we have no cause for complaint, but bow to the will of Providence, determined still do our best to the last.

Aristotle

... was given to thoughtful consideration of profoundest themes. He taught that whatever it may be within man that thinks, feels, and desires, is divine and celestial, and therefore imperishable.

In Alexander Winchell's book *Sketches of Creation* may be found this:

But what is the spirit of man, whose thoughts thus wander through eternity? What is the intelligence of man which climbs the battlements of the place of Omnipotence—which seizes hold on infinity—which, though chained in the flesh, spurns its fetters and feels evermore that it is the offspring of God—the brother of the angels—the heir of perpetuity—and will soon shake its shambles down amongst the rubbish of decaying worlds, and dwell superior to the mutations of matter and the revolutions of ages? . . . Who shall tremble at the wreck of matter, when, in perpetual youth, he shall outline suns, systems, and firmaments and . . . shall see creation rise upon creation and the ever-recurring mornings of eternal life.



ELDER JOSEPH F. MERRILL AND HIS DAUGHTER LAURA

Eat Flesh Sparingly

BY

Joseph F. Merrill

OF THE COUNCIL OF THE TWELVE

Address delivered at the Monday morning session of the 118th annual general conference, April 5, 1948, in the Tabernacle

BRETHREN and sisters, including radio listeners:

A year ago from this pulpit I spoke to the theme of Joseph Smith, the Prophet, indicating that, aside from Jesus Christ, I looked upon him as second in greatness to no other religious teacher that ever lived. And judged by the same standard used in judging greatness in men—by his works—as with Shakespeare, Washington, Lincoln, Einstein, etc.—I still believe my view of him is correct and that he is the greatest man America ever produced. Hence I am convinced that he is deserving of a careful, thorough, and honest study by every person interested in his personal well-being. According to first-class evidence, Joseph Smith did actually, really see and hear the Father and the Son, two highly glorified beings, they seemed to him, in whose image man himself is made. If this is not a fact, he was the greatest religious fraud this world has ever seen. Between these two positions—prophet or fraud—there is no middle ground, or compromise. This is a strong statement, I admit, but certainly a correct one. Which of these two positions is the right one? If the first one is right, then certainly Joseph Smith's teachings should be studied by every human being qualified to study, for Joseph was God-taught and made available to the modern world the knowledge that every person must have, and by which he must live, if he would return from mortality to the celestial kingdom, the realm where God personally lives.

With this brief introduction, I wish to talk for a few minutes on a phase of one of Joseph Smith's revelations, commonly spoken of as the Lord's Law of Health, or otherwise known as the Word of Wisdom.

But why the Word of Wisdom as a part of religion? someone may ask. In the language of the document itself the Word of Wisdom shows:

... forth the order and will of God in the temporal salvation of all saints in the last days—

And those:

... who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval and marrow to their bones. (D. & C. 89:2, 18.)

And health is an important factor in the work of serving God and man.

The apostle Paul asked,

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Cor. 3:16-17.)

Now, in order that health may be maintained, it is common knowledge that the laws of health must be observed. Scientists have long taught that law is universal throughout material realms. With this thought in mind the poet wrote of the "music of the spheres." The Prophet Joseph Smith taught the universality of spiritual laws when he wrote:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

"Yea, flesh also of beasts and of the fowls in the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly." (D. & C. 89:12.)

All over the Church the belief is general that the Word of Wisdom is practically observed if the individual abstains from the use of tea, coffee, liquor, and tobacco. But a careful reading of the revelation shows this belief to be erroneous. There is much more to the document than abstinence from the use of narcotics. Among the statements are these:

Every herb in the season thereof, and every fruit in the season thereof; all these

to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. (D. & C. 89:11-13.)

It is to flesh as an article in human diet that I wish to direct your attention. It is needless to confess that I am not an authority in the field of nutrition. So I hope you will tolerate my quoting freely from writings of men generally accepted as authorities. These authorities say that generally food has more to do with health than any other factor affecting health. But that food may do its most for our health we must have a balanced diet, made up of five essential substances in the right proportions—these substances being proteins, fats, carbohydrates, minerals, and vitamins.

In *How To Live*, perhaps the most widely read and authoritative book in English for the layman on the subject of personal hygiene and published under the auspices of the Life Extension Institute, Inc., we find a great fund of reliable information given in simple language by the authors, Professor Irving Fisher of Yale University and Dr. Eugene Lyman Fisk, medical director of the Life Extension Institute.

The book was first published in 1915 under the auspices of the board of directors of the institute, of which Judge William Howard Taft was chairman and writer of the forewords to the first and the fifteenth editions. My citations will be from the fifth printing of the eighteenth edition, 1929. (The most recent revised edition, the twenty-first, was written by Professor Fisher and Dr. Haven Emerson of

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Working out our own SALVATION

BY

Albert E. Bowen

OF THE COUNCIL OF THE TWELVE

*Address delivered at the Monday
afternoon session of the 118th
annual general conference,
April 5, 1948, in the
Tabernacle*



ELDER ALBERT E. BOWEN

ONE cannot read the record of Paul's missionary service without sensing his deep solicitude for those who through his ministry had been converted to the faith. As he moved from place to place, he contrived by one means or another to keep himself informed of the progress and failures of the bodies of the Church which he had previously established. To him they appeared to be as children who had not yet learned to walk alone, and he stood over them with outstretched hand to pick them up and steady them again when their childish unsteady feet stumbled and they were threatened with too disastrous a fall. Out of the gleanings of such information as filtered through to him, he constructed a picture of their doings and of the particular nature of the dangers which threatened their steadfastness.

Then he wrote them letters of instruction and of admonition and of promise, designed to fortify them in their beliefs, and to warn them of the disastrous consequences of unwholesome practices and to revive in their hearts the stirrings of a reborn hope—a pattern incidentally which might profitably be studied by all having responsibilities of leadership.

We all have had the disappointing experience of seeing young men of apparently scintillating brilliance fail utterly of achieving the distinction which their natural endowment gave promise of.

Among the objects of his special concern, were the Philippian saints. He wrote them some letters, one of which contained this pregnant exhortation:

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (Philippians 2:12.)

So great was Paul's yearning for them that it is easy to picture him as willing, even eager, if he could have done it, to have made their struggle for them that they might have been spared the disappointments and discouragements and heartaches incident to their climb upward to the high plane which his teaching had set for them. But that could not be done. They had to fight their own fight; they had to rise through their own endeavor. In short, they had to work out their own salvation, and he so told them.

That is the statement of a principle of such primary importance that it ought to be received as axiomatic.

WORK is a condition precedent to progress and accomplishment in every realm of life. It is a common-

place, accepted by all without question, that the way to develop strength of muscle in the physical body is to exercise the muscles, to put them to work performing the function for which they were intended. By inaction, nonuse, they would grow flabby and finally lose the power to fill the duties of their natural offices. It is readily admitted, too, that mental vigor comes only when the powers of the mind are extended to the mastery of difficult tasks. We all have had the disappointing experience of seeing young men of apparently scintillating brilliance fail utterly of achieving the distinction which their natural endowment gave promise

of, just as we have been happily surprised at the success gained by some of slower mentality. The difference lies in their differing degrees of industry and endurance. The tenacious, plodding mind has often outrun the

The struggle must be one's own. Nobody may do the learning act for another.

quick and apparently more alert one simply because the possessor of the former has been willing to submit himself to the rigid discipline of weary hours of toil which the latter would not endure. Almost we might, it seems to me, lay it down as a working rule that achievement is in proportion to the amount of intelligent effort one is willing to put into an enterprise.

Strangely enough, while the truth of these observations is readily admitted in relation to physical and mental development, there seem to be relatively few who recognize their equal applicability to what is spoken of as the spiritual realm. Taking people by and

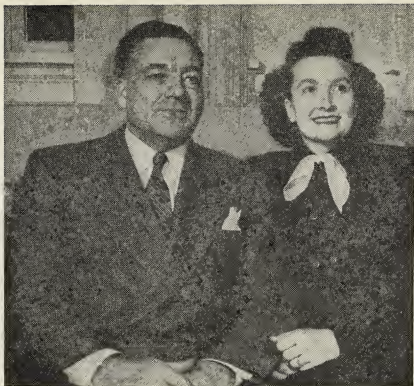
large, it would seem that an overwhelmingly preponderant number of them, while recognizing fully that intellectual growth can come only through unremitting toil, and that the development of physical skill can come only through persistent effort, yet somehow, when their religious, or spiritual lives are concerned, they act as if a different rule governs. The attitude seems to be that religion is a placid, quiescent thing imposing no dynamic demand, and whose details can be put into the hands of some chosen class to take care of, who relay to the masses the essentials in the way of formulas, admonitions, or exhortations. What is spoken of as spirituality seems not to be thought of as being susceptible of development through practice. By some occult process it is supposed to bloom without cultivation and bear fruit without tending.

I find no warrant anywhere for any such assumption. If one aspires to fashion wood, or metal, or stone into houses, or cathedrals, or temples, or into some more delicate form of beau-

Ennobling qualities woven into a life are eternal things.

ty, he must develop the skill for his craft through painstaking toil and endeavor. If he would paint a sunset, or coax music out of the harp or lyre, he must cultivate the artistry to do it by interminable practice with color and brush or instrument. It makes no difference how richly he may be endowed by nature with talents of craftsmanship or artistry, if he lets those talents lie unused or uncultivated, he will never arrive at the state of excellence in craftsmanship or art. Howsoever lavishly one may be gifted with the qualities of mind that would fit

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ELDER HAROLD B. LEE AND HIS DAUGHTER, HELEN LEE GOATES

The Spirit of Gathering

BY

Harold B. Lee.

OF THE COUNCIL OF THE TWELVE

Address delivered at the Sunday afternoon session of the 118th annual general conference, April 4, 1948, in the Tabernacle

TODAY as always, on these occasions, I seek interest in your silent prayers and for the sustaining power of my Heavenly Father.

Several weeks ago there appeared in our local newspaper, an account of an interview with an elderly statesman who seems to wield great influence today in American politics. This elderly statesman, in explaining the reason for his determination and zeal told of an interview, or rather a statement his own father—now long since dead—had made to his four sons just before he died. This is what the father said:

America, with its government and constitution, is the greatest institution invented by the mind of man. If you let them touch a stick or stone of it, I will come back and haunt you.

As I thought of that statement, my mind went back to our ancestors who pioneered in this dispensation even a greater constitution than that of this American nation, even the constitution of the kingdom of God, which might be said to be another definition of the gospel of Jesus Christ.

During the centennial year, the year just passed, we were reminded in pageant, in sermon, and in song, of our pioneers who came here and settled in these western valleys. We were reminded of their virtues, their accomplishments, and of the underlying principles that made them willing to leave all that they possessed, and even willing to sacrifice their lives, if need be, to uphold and to maintain. As I remembered that and thought of the statement of this aged American patriot, I wondered if we might not say:

The Lord help us to keep in memory our ancestors that we might be willing to uphold and sustain by our lives and all that we possess, that for which they gave so much.

If we thought deeply about the events of the centennial year, perhaps

we were stirred by the realization that we were but commemorating the operation of a principle that is as old as the human family, a principle which has been invoked by the command of the Lord in every gospel dispensation. I refer to the principle of gathering.

THE first reference we have, in the revelations, to gatherings of the Lord's faithful people was that spoken of when Adam gathered together his seven righteous sons, from Seth to Methuselah and all of their posterity, in the valley of Adam-ondi-ahman, and there he gave them his last blessing and prepared them for the appearance of the Lord which they received at that time.

I have thought it more than mere coincidence that one of the first martyrs in this dispensation, David W. Patten,

"And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out."

"And I will bring you into the wilderness of the people, and there will I plead with you face to face."
(Ezek. 20:34-35.)

a member of the Twelve Apostles, lost his life near the valley of Adam-ondi-ahman, that same valley in which Adam had gathered his posterity, which the Lord had revealed to the Prophet Joseph Smith was near Wight's Ferry, at a place called Spring Hill, Daviess County, Missouri. To me it has also been significant that this martyrdom resulted directly from the obedience of the Latter-day Saints to the commands that had been given to them to gather in certain places as members of the newly restored Church.

It was the lament of the Master, just before his crucifixion:

O, Jerusalem, Jerusalem, thou that killest

the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matt. 23:37.)

Apparently the Master was referring to the repeated revelations he had given to the prophets from Adam down to his time, in which he had told of not only the scattering of the children of Israel, but also of a subsequent gathering. To Jeremiah he had promised,

... I will take you one of a city, and two of a family, and I will bring you unto Zion:

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jeremiah 3:14-15.)

To Ezekiel he said:

And I will bring you out from the people, and will gather you out of the countries

wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

And I will bring you into the wilderness of the people, and there will I plead with you face to face. (Ezek. 20: 34, 35.)

To the prophets Isaiah and Micah, he told of the time when,

... the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. (Isaiah 2:2; see also Micah 4:1.)

An apt description of those who would be gathered thus, by command

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Address delivered at the Monday
afternoon session of the 118th
annual general conference,
April 5, 1948, in the
Tabernacle

Build or Destroy

BY

Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

baths, and circuses leveled; soil covered with a conglomerate mass of hardness which would take the elements ages to pulverize into soil again. All was death!

THEN across the blue Mediterranean is a contrasting picture of the builder in nature. The Nile River, one of the greatest wonders of the world, changes the dead and barren sands of the desert into a fertile land with trees and grass and animal life. The heavy April showers in the basin of the White Nile start the flood, and the May rains in Abyssinia swell the stream with its rich muddy water that fertilizes as it irrigates, and this sterile sand becomes fertile land to bring life

from death. The mud and water constitute the difference between the Sahara Desert and the green gardens and fields of Egypt. Those of us who have been in the Gila Valley in Arizona, which is one of the most notable examples of soil erosion in the world perhaps, will know about what has been done in the valley of the Nile. The rich sediment is laid gently on the land so that it might produce crops. The productive valley is a gift of the river Nile. It is at once a garden and a museum; a composite of the ancient and modern; the land of Abraham and Joseph and Moses with its sphinxes and catacombs and pyramids, and the land of today with its 19,000,000

people; a land of brilliant sun, deep blue sky, and vivid colors, with the driest air in the world. In contrast to the sand under the glare of the sun and the dull color of the river, the fields and palms appear the greenest things in the world. The sand pours over the yellow rocks in a torrent of gold, and the rocks cast purple shadows. All this is the bounty of the Nile, which nurtures life in the very jaws of the death of the hot dry desert through which it flows. Its annual overflow is one of the greatest marvels of the world. It has risen to within a few hours of the same time and to within a few inches of the same height year after year for unknown ages.

Another spring, another flood, the soaking stream, more fertile mud and the Nile continued to give, to build and sustain, while Vesuvius burns and crushes and suffocates. The volcano is a destroyer—the river a builder.

I FIND that men are like rivers and volcanoes. They construct, and they destroy; they purify and inspire, and they defile and mystify; they give life, and they bring about death. Recently I had a visit from a handsome youth,

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THE IMPROVEMENT ERA

My brothers and sisters, it is a great inspiration to see all of you folk before me, you who are leaders in the stakes and wards and missions. I pray for the blessings of the Lord.

It has been hard for me to refrain from talking about the Indians this time, but I must mention one or two items inasmuch as President S. Dilworth Young has spoken of them.

Down on the Navajo Reservation, the Indians call the members of the Church of Jesus Christ of the Latter-day Saints, "Gamalii." Recently at mission headquarters, they were trying to ascertain from the natives, themselves, what this word meant to them. And one Navajo said, "A 'Gamalii' is one who invites you to dinner and does not charge you for it." And another said, "A 'Gamalii' is one who has the same father and mother that we have."

I will just say that the work among the Indians is progressing, for which we are deeply grateful.

I want to comment on another theme and preface it by a little experience: Back in 1937, Sister Kimball and I had the privilege of traveling through some of the European countries, and it was our privilege to go, among other places, to Italy. And one of the most intriguing sights in that country was Mt. Vesuvius in eruption. Here we saw a high, conically-shaped mountain, and at night for nearly a hundred miles we could see the display of fireworks in the heavens. We came around the semi-circular bay of Naples to the city of Pompeii. As a child I had read the book, *The Last Days of Pompeii*, telling about the eruption of 79 A.D., when the cities of Pompeii and Herculaneum were destroyed. Here we were, visiting the city of the dead, which had been covered and hidden for nearly two millennia. We walked through the streets of this deserted city, now excavated; we went into the shops, homes, and temples; we saw their liquor establishments and houses of prostitution with the pictures still on the walls in original colors. These all had been buried under ashes for long centuries. We climbed this mountain with its cinders and lava, and when we came into the great crater at the top, we were amazed to find that a few inches beneath our feet was molten lava, still flaming.

We climbed up into the crater of that



ELDER SPENCER W. KIMBALL AND SISTER KIMBALL

volcanic mountain. In ages past there had been a terrific convulsion of nature, and a mountain was born. Lying dormant for long centuries, the monster had watched with evil eye the coming of the inhabitants, the planting of vineyards upon its sunny slopes, and the building of homes upon its foothills. But finally in jealous rage at seeing green things grow, and children laugh and play, and life spring up in contrast to its age-old environment of desolation and death, the ogre burst forth in fiery blasts spewing its seething vomit from its corrupt throat in molten lava to run down its sides and to fill the heavens with its ash and steam and rocks. The volcano was merciless. It would leave nothing to grow upon its breasts.

In a matter of hours the fury of this powerful destroyer had seared the trees, the vines, and all living things, long before the slow moving lava had reached them to crush and burn them into nothingness. The heavens were filled with ashes which soon smothered all life including the humans who were utterly helpless before the whims of this destructive element.

All was destruction: Plants and people were destroyed; homes, shops,

AMERICA:

LAND OF THE BLESSED

BY *Ezra Taft Benson*
OF THE COUNCIL OF THE TWELVE

Address delivered at the Monday morning session of the 118th annual general conference, April 5, 1948, in the Tabernacle



ELDER EZRA TAFT BENSON AND SISTER BENSON

I PRAY for the inspiration of the Lord as I address you for the next few moments. I have been thrilled with the testimonies that have been borne in this conference. I love this work in which we are engaged.

I am grateful, my brethren and sisters, for this land in which we live. I never return from foreign shores but what I have a feeling of gratitude for the prophetic mission of America. I love Zion, both as a place and as a condition.

During the last few weeks there has traveled from one end of the country to the other a so-called Freedom Train, the purpose of which has been to direct our attention and focus our interest upon our heritage and blessings as American citizens, and to call our attention to those foundation principles upon which this great country has been established as a Christian nation.

It has been an attempt to call to our attention sacred documents which mark the origin and development of our liberties and to re-awaken in us an appreciation of the American way of life. We have had called to our notice important things that we must do if we are to continue to enjoy and pass on to coming generations the priceless blessings which are ours. Embodied in these sacred documents are eternal principles—God given—and of the utmost importance to all of us.

Now while the world is literally in a mess, is a good time to take stock. We are inclined so much to take our blessings for granted. We are five generations—170 years—removed from the founding of this great nation.

We are living in a critical period of the world's history. We note, on every side, the spread of coercive systems, the increased power of dictators, and the influence of state control and its power over the individual. Recently, we have witnessed nations which have succumbed to the onslaught of these coercive systems. I am sure it has caused deep reflection upon the part of all of us who enjoy the blessings of freedom in this blessed land of America.

I am grateful for the prophetic mission of this nation as it has been proclaimed by prophets, ancient and modern. I have before me, this morning, some of those prophecies made by Book of Mormon prophets which I should like to refer to briefly.

I have always been grateful that the Lord saw fit to hold this nation, as it were, in the hollow of his hand in preparation for its great mission as the cradle of liberty and the cradle for the Church and kingdom of God that was to be established, and now has been established, in this the last dispensation.

THE prophet of the Jaredite colony, Mahonri Moriancumer, commonly referred to as the brother of Jared, spoke of this land as a choice land, a land choice above all other lands. He indicated that those people who live here should worship the God of this land if they were to enjoy the blessings of freedom and liberty and be free from bondage. Otherwise, if they failed, they were to be swept off. And he proclaimed that this is the everlasting decree of God.

Sixteen hundred years later the Prophet Nephi was privileged to see a large part of the history of the establishment of this great nation. He spoke in no uncertain terms regarding its mission. He told that the Spirit of

Every true Latter-day Saint has a deep love and respect for the Constitution of this land.

the Lord came down and wrought upon a man upon foreign shores, and that he went forth and discovered this land. He also saw other gentiles follow to these shores under the influence of that same Spirit. And he saw that the Spirit of the Lord was here and that multitudes of people came to these shores and that God prospered them because they humbled themselves before him; that he was with them and

that his power was here, and that during times of struggle and conflict—referring to the Revolutionary War—that the Lord was with them and sustained them and bore them off victorious. He further saw that this land was consecrated to those whom the Lord should bring and who would serve him and keep his commandments; that it should be a land of liberty; that it should never be brought down into captivity unless it be because of the iniquity of the people.

The Lord promised through Nephi that the power of God would be with the gentiles whom he should bring to this land and that the wrath of God would be "upon all those that were gathered against them to battle."

Later, after the colony, which came to be called Nephites, arrived on the western hemisphere, their prophet-leader Lehi declared:

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. (II Nephi 1:7.)

The Prophet Jacob, the brother of Nephi, twenty-five years later was privileged also to see into the future regarding this land and to proclaim that God would fortify the land against other nations; that he that fought against Zion would perish; that no king would ever be raised on these shores; that God would forever here be a light unto the people who accepted and listened to his words.

And so this great nation, my brothers and sisters, has come into being under the inspiration of the Almighty to accomplish his purposes. Through modern revelation we have made very plain to us something of the mission of America and the establishment of our national Constitution in this dispensation.

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ELDER MARK E. PETERSEN

"The Lowly CIGARET"

BY

Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

Address delivered at the Tuesday afternoon session of the 118th annual general conference, April 6, 1948, in the Tabernacle

THIS conference has certainly been a great inspiration to me. I am grateful for the strength that I have received from my brethren as they have talked to me and to you. I am very glad that the Lord has blessed them so, and I hope that he will bless me as he has blessed them.

I have been more than happy with the participation of the young people in this conference. Like you, I am thrilled in my soul by the singing of the Brigham Young University chorus, yesterday; by the Aaronic Priesthood chorus in our priesthood meeting last night, and now again, by the singing of these wonderful young people from Ricks College. I am glad for them. As I have visited the various stakes and met with your young people in fire-sides and other meetings, I have been everlastingly grateful for them. I am

the Lord has not spoken to your young friends in the other churches, nor to the heads of their churches, giving them any divine revelation directing them to abstain from these harmful things. In their churches they do not even accept the principle of modern revelation.

But with us, it is entirely different. God has spoken to us by his latter-day prophets. He has given us modern-day revelation, declaring that tobacco is not good for man. That is the word and the will of the Lord to the Latter-day Saints. Whenever we turn our backs upon that principle, to that extent we turn our backs upon the Lord.

THE average young American is an individual who loves freedom, wants to be his own boss, and does not like to have other people regulate his life for him. But some of them mis-

ings of your parents, your Church, and your friends who love you. Instead, you take the advice of a tobacco merchant who has no more interest in you than to get what money he can out of you by making you a slave to his product. And then, you tell yourself, "I think I will buy some cigars." And so, with a guilty conscience, and feeling as if the eyes of the whole world are upon you, you go and buy your first package of cigars. Then, you wonder where you are going to smoke them. You do not want to smoke them in front of your parents because you know it is wrong, and you know it would break their hearts. You do not want to smoke in front of your non-smoking friends because you know what they would tell you. And so, you go some place where neither your friends nor your parents can see you. Then you open the package, and you take out that first cigar, put it in your mouth and light it. Then you make a great discovery: You find out that by sucking on one end of that cigar, with the light on the other, you can actually get smoke out of it; and having read what you have in the advertisements, and having puffed away on that cigar, the whole operation inflates your ego. So you throw back your head, and you blow the smoke in the air, and you say, "Well, I really must be somebody."

You want to smoke some more, inasmuch as you have fallen for that temptation, but you do not want to do it in private all the time, and you do not want to be the only smoker in a non-smoking crowd, so you seek out other people who smoke, so you can smoke with them. It may be that you already have some smoking friends and that they were the ones who provided those first cigars and that you began to smoke with them. In either case, you begin

Remember, you can never live successfully without the Lord. So many have tried, and all have failed.

glad for their strength, for their faith, and their devotion, and I have a feeling of confidence that in the years to come, when the affairs of the Church are given into their hands, that all will be well.

I realize that there are many pitfalls in the paths of our young people, and some fall into those pitfalls, and for them we grieve. With this in mind, I would like to direct my remarks more particularly to the young people, and I desire to talk about cigars.

I wonder, young people of the Church, if you have ever seriously thought about what a cigar means to a Latter-day Saint. It means more to us than it does to other people. I know that some of you will say that you do not see why, that you have friends in other churches who smoke, and they seem to get along all right, and their churches do not criticize them for it, and you do not see why our Church takes the attitude it does on this subject. Just remember, if you will, that

understand their independence, and in a spirit of misunderstanding say, "Well, if I want to take a smoke, that is my business. I have a perfect right to. It is a free country, isn't it?" But in submitting to the enslaving influence of nicotine, they contribute to a loss of the very freedom they talk about.

If you adopt the cigar habit, it will, in large measure determine the kind of life you are going to live, the kind of friends you will have, the kind of person you are going to marry, even the kind of children you may have. Do you regard that as an extreme statement? Let us think about it for a few moments.

If, at your house, you happen to take a newspaper or a magazine which carries cigar advertising, and those alluring advertisements tempt you to smoke and try to make you think that it is smart to puff on a cigar, and if you fall for that temptation, what is the first thing you do?

You brush to one side all the teach-

breaking off your connections with your non-smoking friends and start to form your associates among smokers. And in this way, your cigars begin to choose your friends for you.

One of the very difficult things about this, is that the habits of smokers so often do not stop with smoking, but

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THE IMPROVEMENT ERA

"Feed my

Address presented as the "Church of the Air" sermon over Radio Station KSL and the Columbia Broadcasting System, Sunday, April 4, at 8:30 a.m., Mountain Standard Time

EASTER is past. We have been reminded again of the life, death, and resurrection of Christ the Lord, the Redeemer of mankind. We are again reminded of his charge to the apostles of old when he appeared to them the third time after his resurrection, and speaking directly to Peter:

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. (John 21:17.)

It is generally understood that the Lord here enjoined those engaged in his work to teach the gospel, to impart spiritual strength to those who may be spiritually weak. As those who profess to follow the Savior, none of us can escape that serious responsibility.

And yet, is there not another requirement in that injunction, which, though temporal in nature, may not be disregarded? Can we satisfy the concern of the resurrected Lord—"Feed my sheep"—when we leave his children as we find them, "an hungry," "thirsty," "a stranger," "naked," "sick," and "in prison," without satisfying their need?

So important is the literal fulfillment of this sacred requirement made of all disciples of Christ that he taught this fundamental principle:

... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25:40.)

Can our prayers ascend to the throne of mercy and be heard and answered, as we humbly desire, unless we practise charity in our lives? Must we not give of ourselves and of our means in helping others? Good intentions alone are not enough. Charity is not a virtue to expect in others only. It is the all-important Christian attribute to be found in ourselves.

The Apostle Paul placed it in its proper position when he wrote:

And now abideth faith, hope, charity, these three; but the greatest of these is charity. (1 Corinthians 13:13.)

IN one way or another all sincere Christian people have recognized and have endeavored to put into effect this fundamental principle of the gospel. Miserable as the world is, it would be very much poorer without the efforts of those who have tried sincere-



ELDER HENRY D. MOYLE

ly to follow this injunction of the Master.

And yet, have we not been remiss? Have we not been prone to think that we have done our full duty when we have given a few dollars to organized relief and felt satisfied that the hungry would be fed and the naked clothed?

Have we not lost sight of the timeless axiom that "the gift without the giver is bare"?

Have we not been guilty of preaching work and industry on the one hand, while destroying independence and promoting idleness on the other?

Have we not many of us broken the law given ancient Israel—"Honor thy father and thy mother"—in passing to others the care of those who in our younger years cared for us?

By

Henry D. Moyle

OF THE COUNCIL OF THE TWELVE

These matters are of the very essence of the gospel. We of the Church of Jesus Christ of Latter-day Saints so believe. We have accepted as divine pronouncements:

... ye must visit the poor and the needy and administer to their relief. (D. & C. 44: 6.)

And again:

... thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. (*Ibid.*, 42:30.)

Sheep"

Under what we call our Church welfare program we have endeavored out of the consecrations of the people to meet our obligation as we have seen it. Because this is a problem common to all men of good will, I think you may be interested in a brief, general explanation of the principles on which we have sought to build.

When this program was established President Heber J. Grant then said its

... primary purpose was to set up insofar as it might be possible, a system under which the curse of idleness might be done away with, the evils of the dole abolished, and independence, industry, thrift, and self-respect established among our people. The aim of the Church is to help people to help themselves. Work ... (should become) the ruling principle of the lives of our Church membership.

We believe that it is the mandate of Almighty God, binding now as when given anciently, that

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. (Genesis 3:19.)

We also accept as the word of the Lord:

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C. 42:42.)

This great principle does not deny to the needy nor to the poor the assistance they should have. The wholly incapacitated, the aged, the sickly are cared for with all tenderness, but every able-bodied person is enjoined to do his utmost for himself to avoid dependence, if his own efforts can make such a course possible; to look upon adversity as temporary; to combine his faith in his own ability with honest toil; to rehabilitate himself and his family to a position of independence; in every case to minimize the need for help and to supplement any help given with his own best efforts.

We believe it is seldom when men of rigorous faith, genuine courage, and unfaltering determination, with the love of independence burning in their hearts, and pride in their own accomplishments, cannot surmount the obstacles that lie in their paths.

We know that through humble, prayerful, industrious, God-fearing lives, a faith can be developed within us by the strength of which we can call down the blessings of a kind and merciful Heavenly Father and literally see our handicaps vanish and our independence and freedom established and maintained.

Of course, those in unfortunate circumstances need help. They need food and clothing and warmth ministered by a friendly hand. And they also need

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PATRIARCH ELDRED G. SMITH AND SISTER SMITH

The Power of the PRIESTHOOD

BY

Eldred G. Smith

PATRIARCH TO THE CHURCH

Address delivered at the Monday afternoon session of the 118th annual general conference, April 5, 1948, in the Tabernacle

LIKE Brother Romney, I have spent some time in preparing a speech. However, a little different from his circumstances, I just haven't been able to get the spirit to give that speech. I think when President McKay spoke my name my heart skipped a couple of beats, and I haven't been able to catch up with it yet.

I have always been impressed with the assemblies in these conferences, ever since I was a small child. I have enjoyed very much especially the priesthood meetings, and as I look out over this audience here today and see this gathering of men in the body of the hall who are all holders of the priesthood, backed by their wives or their sweethearts, or the other members of their families, I am inspired with the power that lies behind them. We have been reminded of the power of twelve men who in the earlier days did a powerful work upon the earth. Today we have twelve men with the same power and the same authority, the same message, the same responsibility given to them. Not only do we have the twelve men but we also have thousands and hundreds of thousands of brethren in the Church holding the same priesthood, the same power to go out and gather the people of the earth and give to them that same power, that they may receive a testimony of the divinity of the gospel that they might also catch the spirit of the Lord and progress and work out their salvation.

This power of the priesthood is more than that. It is the power to represent Jesus Christ, and all that the men do within the authority and power of that priesthood is just the same as if Jesus Christ himself were there personally doing it; that means in all the administrations and all the ordinations and in all the other activities which they perform. We readily accept it when we tell the deacons and the priests and those of the Aaronic Priesthood that

they are representing Jesus Christ when they administer the sacrament and pass it to the congregation. We readily accept it in the various ordinations performed by those holding the Melchizedek Priesthood; but to me the power of the priesthood reaches much farther than that. We have also the patriarchs who are sitting over there, which is a representation of the patriarchs in the Church. I think we have about a third of the patriarchs, maybe less, represented in this group, who also have the power to lay their hands on your heads, if you desire it, and pronounce blessings upon your heads, and with such power that the Lord will accept of those blessings, and, through your activities and through your efforts to fulfill those blessings, the Lord himself shall sanction those blessings to your good. It goes even farther than that, to me. We have had many in our Church who have prophesied, told us of things to come in the future and which have come to pass. We have heard much during this conference of the prophecies of the Prophet Joseph Smith, which have been true prophecies, and

priesthood are endless. The power of the priesthood, if used correctly, under the proper inspiration, may command the elements, and they shall obey in accordance to the will of the Lord.

LAST WEDNESDAY we heard several of the mission presidents bear testimony in the temple meeting, of the ministrations which have been miraculously accepted, that healings were made almost immediately, some were immediate, that the power of the Lord is being poured out upon this people all over this earth in the same manner. Through the administration of those who hold the priesthood even the elements of the earth obey. The power of the priesthood is the power of Christ, which he had to create the earth and all that lives on it. Now if Christ has delegated that power to us, and we use it correctly with faith, then why should we hesitate to administer to the sick? Why should we hesitate to call upon his help? Why should we hesitate to call upon the elders at any time we need the power of the Lord with us?

We have taught since the beginning of this dispensation the doctrine of the indestructibility of matter, and during the war I had the experience of work-

The power of the priesthood, if used correctly, under the proper inspiration, may command the elements, and they shall obey in accordance to the will of the Lord.

prophecies are being made all the time today, not so outstanding probably as those that Joseph Smith gave in the beginning, but we are given warning, and are given counsel and advice and told that if we don't follow it, we will reap the penalty or reward in accordance to our actions and our deeds. To me the power of the priesthood goes even farther than that. The power of the priesthood is the same power which Christ used in creating the earth. The limits of the power of the

ing in the plant which produced the materials for the atomic bomb. We were working, you might say, with an invisible ray, because we took the material, put it through a certain process which made it invisible to the eye. Then it was caught again in a separated condition, separating the U235 and U238 and other elements of uranium. As a result of using those materials, elements of the earth were dissipated into the air. The steel tow-

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THE IMPROVEMENT ERA

"Boo," said Carl as he looked up from the newspaper headlines. "Boo yourself—but why?" I asked.

"Just a word of derision for the post-war world—or pre-war—whichever you choose."

"There's no question as to my choice—but I don't always get it."

My own smile was widening, and I was glad to see that Carl's was measuring up, too. Carl is twenty-three, and recently I have noticed a look of increasing strain in his young face. I've sometimes felt that I would like to try one of the new electric irons on his crinkled "old man's" brow. It needs smoothing.

But he isn't the only one. There's Joan who lives on the next block. A disquieting look fills her eyes. It isn't just the thoughtful expression one might expect from a university senior. It's a definitely troubled look—an unhappy look.

And there's Jim, Carl's friend. He owns a reckless air. It's fairly new, and I wonder what he's going to do with it. With a new reckless air, you can do a lot of things. Some of them are worse than others.

Martha and Bill worry me. They've been married two and one-half years, and they have two babies. I've been told that after some years together, many married couples grow to look alike. Knowing Martha and Bill—one fair, one dark; one short, one tall; one heavy, one slim; one vivacious, one quiet—I would think they could never look alike. But they do. They both look frightened!

Most surprising of all is Allan. He is only seventeen, and he visits in our home frequently—with a watchful manner. We like Allan. Short of the house being struck by lightning, I can think of no harm which could befall him, yet he reminds me of an alert animal donning protective coloring in a hostile world.

A surprising number of young people today are tense and grim—not without some cause but to no good purpose.

WHAT they need—what we all need—is a reviving Virginia reel and a tremendous renewal of our faith. This prescription of panaceas is to be taken both literally and figuratively. Let me tell you what I mean.

In the last few days I have been reading the story of one of the handcart companies—the remnants of which were rescued by scouts sent out to help them into the Salt Lake Valley. It was a gripping tale. Those handcart pioneers knew terrible hunger and fatigue and pain. Part of the time they knew nothing else. Death walked with them. Today it took their loved companions. Tomorrow it might take them. Cold bit into the marrow of their bones and gave them no peace as they tried to push on by day or to rest by night. When rescue arrived, many would have been glad to drop into the wagons and never lift their heads again. But

they didn't. If they could move, they danced—as well as ate. Food and warmth, music, gaiety, and exercise gave new life to deadened feet, thawed frozen muscles, and relieved tense hearts.

Not long ago, I talked with a man over fifty. He looked no more than forty—which of course is old by the standards of twenty, but by *any* standards, considerably younger than fifty.

"It's out of this world"

By
Mary Brentnall

He had reared a good-sized family, served many years in the mission field, and still carried heavy Church responsibilities as well as his business cares. He, I believe, worked harder than the average man of his years, but, also, he played vigorously three times a week at a gymnasium.

"Not tournament stuff," he said, "just fun and a good stirring up of my circulation."

It isn't usually necessary to recommend exercise to young people. Sports have so taken hold of today's youth that some of them do "nothing else but." Although there is much satisfaction and exhilaration in these physical skills, it is not what I am talking about. I am thinking of the exercise that is just good vigorous play—a relief to the hard work of bodies and minds—the good medicine of the open plains.

There was genius in the old dancing on the trails—acknowledged today in a revival of its vigorous use. I've never seen anyone—old or young—dancing a "square dance" who looked frightened, troubled, reckless, or watchful—after, of course, he once learned the steps. (The process of learning some of these intricate forms could make any of us furrow our brows. That's why I vote for the Virginia reel—I already know it!)

Let's

TALK IT OVER

THERE was something else that kept the pioneers going. Even more effective than their dancing, was their faith. Faith means different things to different people. But a strong religious faith is a compound of all the great virtues. It has integrity at its core because complete faith is impossible without it. Obedience is included, and

a childlike simplicity and trust which captures the spirit of heaven. It has patience. It never wearies. And it has a certain amount of high courage and daring within it. It is the very heart of accomplishment. We are told that it can move mountains.

We have seen it move people over mountains. It moves them to something greater than their best, and when they can do no more, it moves them to the certain knowledge that their Heavenly Father will take over and that "All is well." It is the assurance that truth triumphs, that right is invincible, that his purposes will not fail, and that if we are in line with those purposes, no permanent evil can befall us.

The pioneer formula was hard work, vigorous fun, and a sustaining upsurge of faith. These ingredients gave vitality to their days.

The same formula can help us all today. It can help smooth the wrinkles from Carl's brow. It can help Joan to a glowing happiness. It can help Jim to discard his new but unbecoming reckless air. It can help Martha and Bill to a fearless composure and Allan to less wariness and more confidence. And that is the literal truth.

Figuratively, the idea has even wider application. It is based on the old and tested fact that the only sensible way to meet problems and difficulties is to look at them squarely, and if there is anything that can be done to solve them, to do it at once—and if there is nothing that can be done, to make the best of them without worry or fear. Few of the things we worry about ever happen to us, and those that do, never happen exactly as we anticipate. They are seldom as bad as we think. They are often surprisingly good. The girl who is distraught over her boy friends finds herself happily married in the end. And if she doesn't, her fretting hasn't helped the situation. The boy who is afraid that another war will interrupt his life can be sure only that his own worry and indecision will accomplish the same ill effect.

Today is ours to use and to enjoy. No better moment will ever come than right now for accomplishment and happiness; no day is better than today; no age so exciting as our own age; no blessings and privileges so wonderful as our own. If we aren't working and enjoying and accomplishing to the fullest, then something is wrong with us, and we need to cultivate faith and to learn to dance. This is the message of the Virginia reel—that no matter what the problems of today, we must work hard at solving them, and what cannot be accomplished by healthful effort must not be permitted to consume us in unhealthy worry.

AND while we are working today, we can cultivate the long view—which is an element of faith. If we have that

(Concluded on page 350)



ELDER MARION G.
ROMNEY AND
SISTER ROMNEY

Address delivered at the Monday
morning session of the 118th
annual general conference,
April 5, 1948, in the
Tabernacle

TESTIMONY

BY

Marion G. Romney

ASSISTANT TO THE
COUNCIL OF THE TWELVE

My beloved brothers and sisters, I have here in this book a talk upon which I have spent many hours in thought and preparation. I had intended to give it at this conference. If I had spoken before President David O. McKay, I would have talked to you about the necessity of faith in the Lord Jesus Christ as an effective means of bringing peace to the world. He has given my talk, body and soul, and in a much better way than I could have given it. I shall therefore not talk on that subject, but I will ask each of you, if you will, to offer a silent prayer in your heart for me, and for you, too—because you probably will stay here and listen to me—that I may have the Spirit of the Lord while I speak to you wholly extemporaneously.

I have something for you which no other person in this world can give to you. It is my personal testimony. You have your testimony, and you can give that, but I have mine, and while you are not bound by my testimony, I am bound by it, and I would like to bear it to you if the Lord will give me strength.

I know that God lives. The first article of our faith begins, as I recall it, "We believe in God, the Eternal Father. . . ." I believe in him as a personal being. I do not think he is an immaterial substance. I do not think that, as a person, he fills the immensity of space and at the same time is so small that he can dwell in my heart. I believe that his spirit can be in my heart, but I believe that God is my Father, a person. I believe with all my soul that he appeared personally with the Savior to the Prophet Joseph Smith in the grove and talked to him. At least he introduced the Savior to the boy Prophet in that great revelation and vision which opened this last dispensation. I believe he is the Father of my spirit and the Father of your spirit.

it. I believe we were born to him and to our mother in heaven. I do not know the process, but I do know how we are born to our fathers and mothers in this earth and that is the way I think about it. I feel that there is a similar relationship between him and me that I feel toward my earthly father, or that I did feel toward him when he was here. I have always thought about God in this way. I believe I was born to him as a spirit child in the spirit world before I was born here, and what I say about myself—and you will pardon the personal reference—I feel about every other human soul that lives in the earth. I believe we all lived with him before we came here.

*I know that God lives.
I believe he is the Father
of my spirit and the Father
of your spirit.*

I LIKEWISE believe in the Lord Jesus Christ. With all my soul I believe in him, and I put my hope of peace in this life and of exaltation and happiness in the life to come in the atonement of the Lord Jesus Christ. I believe he was a son of God in the same sense that we were sons and daughters of God in the spirit, and I believe that he was and is the son of God in the flesh. I do not believe that Joseph was the father of Jesus Christ, although I do believe that he was a good and great man. I believe that Mary was the mother of Jesus as my mother was

my mother, and I believe that the father of Jesus Christ in the flesh was Elohim, my Eternal and Heavenly Father.

I believe that Jesus came into the world with a very definite mission. I do not regard him merely as a great teacher nor as a profound philosopher, nor do I merely profess to believe in him, as is the case with many so-called Christian people of the day. President Grant used to illustrate their lack of faith in him by telling of the experience of Senator Beveridge, who among several hundred eminent ministers of popular churches of the day, whom he interviewed and interrogated, failed to find a single one who could unequivocally say that he believed that Jesus Christ was the Son of the Living God, sent by him to save the world. I believe that, with all my soul I believe it, and I believe that in Gethsemane and on the cross Jesus suffered for the sins of all men, good and bad, that they might be resurrected from the dead and have immortal life. I believe that through his atonement, Jesus paid for the sins of every human soul who has lived or will live upon the earth, upon condition of repentance and acceptance of the gospel. I believe that by living the gospel we may be washed clean through his atoning blood and come back into the presence of God, our Eternal Father, when life is over; and live with him eternally in his celestial presence.

These things are realities to me. I do not believe the past experience of my own life any more than I believe these great truths.

I BELIEVE in the gift of the Holy Ghost. On one occasion the Prophet Joseph Smith was in Washington talking to one of the presidents of the United States. I believe it was President Van Buren. I often think of that picture. There sat the president of what in my judgment is the greatest nation in the world and with him, although he was unknown, sat a man who was infinitely greater than the president of the United States, the Prophet of the Living God, the man whom God had reserved in the spirit world to come to earth in these latter-days to be the instrument through whom God would restore the everlasting gospel in this last dispensation. "Well," said President Van Buren to the Prophet, "What is the difference between you and the rest of the Christian world?" The Prophet answered in one sentence, "We have the Holy Ghost."

I believe that the Holy Ghost is the third member of the grand council that presides over the destinies of this world. I believe he is a person, because when Jesus spoke of him he said,

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. (John 16:13.)

I believe he is not a person with a physical body of bone and flesh, but a spirit person, and I suppose if I should.

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Walk by FAITH

BY

Clifford E. Young

ASSISTANT TO THE COUNCIL OF THE TWELVE

THIS is a very overwhelming sight, my brethren and sisters, and is a position that I dread very much. I sincerely trust that I may have an interest in your faith and prayers the few moments that I stand before you this afternoon.

I want to express my appreciation for the privilege of being here in this great assembly. It is certainly a Sabbath day feast to come and attend these three days of general conference. It does something for our souls. You know in our agricultural pursuits Brother Widtsoe will tell us of the need of following our land, permitting it to rest, that it might be recharged and revitalized. We come together for that purpose in these conference sessions, that we too might be revitalized and recharged, and verily these conference sessions give us the rest and peace of a Sabbath day.

The Lord has told us that we should go to his holy house on his day and there worship before him, offer our oblations to him that we might be built up and strengthened. It isn't that the Lord wants us to honor him, but like all of his laws, they are for our benefit and blessing. His injunctions are that we might be happy, that we might grow and become spiritually strong, that we might ultimately be as he is, that we might take upon ourselves great power. We are here in this life for that purpose, that we might understand life and, as the scriptures say, that we might have life more abundantly.

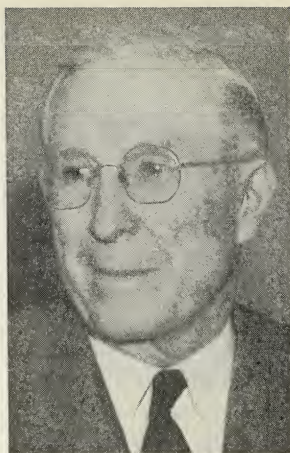
President Smith referred this morn-

Address delivered at the Sunday afternoon session of the 118th annual general conference, April 4, 1948, in the Tabernacle

parent to pick up the telephone and talk to his son in a foreign country and at the same time see him physically, to know that he is well.

Twenty-five years ago, had anyone said anything about television, we would have wondered whether or not he was sound in his thinking, and yet today we have these marvelous things right at our door.

ONE of our brethren was down in our locality a few weeks ago to talk to one of our service clubs, Brother Alvin Pack, a son of Dr. Fred J. Pack who formerly was connected with the University of Utah, and has now passed to the other side, a lovely character, a man in all of his scientific work stimulating faith. We were informed of some of the present-day marvelous achievements. He told us that as he came around the point of the mountain in his car a little flash on his dashboard indicated that he was wanted on the telephone and on picking up the receiver he was informed that he was wanted in New York, on long distance. With only a flip of a button he was able, as he was traveling fifty or sixty miles an hour, to make that connection and talk to New York. Certainly this is a marvel-



ELDER CLIFFORD E. YOUNG

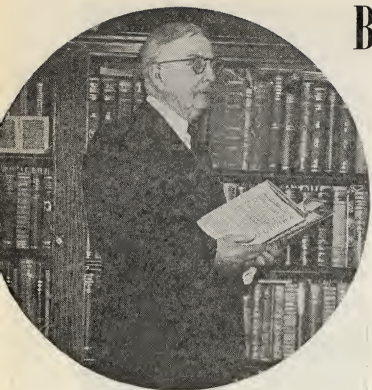
this would be. God in his mercy has seen fit not to grant to us this great blessing and privilege now, because he recognizes we must walk by faith. We must live by faith. Human experience has taught that when we walk by pure knowledge, we forget the place of God in our lives. I think it was William Dean Howells who made this observation on one occasion, that he wondered if one of the reasons why the other side was shut out from our view was because if we positively knew, we would be less kind, we would be less sympathetic in the positive knowledge that would come to us, we would delay the day of making right wrongs that beset us; but the fact that we walk by faith, the fact that sometimes there is some uncertainty in our walking leads us to be more careful. Certainly the Lord in his great wisdom has withheld from us some of the things that we would all love to know and see; and yet, as we contemplate the marvelous experiences of life from day to day, we are conscious of the fact that in his great providence we will eventually be able to surmount all of the physical things that beset us. Then we will be ushered into the eternal things, and we will know as God knows. We will have power as he has power. Jesus had that power. He said in effect, "No man taketh this life from me, but I have power of myself to lay this body down and by the same power I shall take it up. This I have received from my Father." (See John 10:18.) Even so will we, his children, be given these great powers, but all of them predicated upon our subscribing to his divine laws and living in accordance with his holy will.

Our boys and girls need our help. They need our guidance, they need to know some of the pitfalls that may confront them in their experiences, and they need to be talked to very frankly.

ing to the fact that these services were not only being broadcast but also that the Saints who are assembled in the Assembly Hall are permitted to see just what is being done, to see the Tabernacle Choir in its singing and to see those who are called to the stand to speak. It is verily a marvelous awe. Reference was made by Bishop Isaacson to the fact that he talked to his son by long-distance telephone last night. You and I may talk to our sons even in Europe. We may not only talk to them, but we may also see them. What a source of comfort it will be for a

ous age. It is an age for youth, an age of opportunity, and as I thought of these things and thought of this achievement of television I wondered in my own heart if perhaps the time will not come when we can see our loved ones on the other side. That is not beyond the pale of possibility. To us now, of course, it seems impossible. Television was impossible for us not so long ago. Is it not within the range of possibility that we may at some future day be able not only to commune with those dear to us on the other side, but to see them. What an assurance

I SAID a minute ago this is a great day for youth. Our boys and girls are
(Concluded on page 333)



PRESIDENT LEVI EDGAR YOUNG

IN speaking to you at this time let me recall to you the lesson contained in the story of Jonah as given by Dr. A. Lawrence Lowell of Harvard University.

Temptations beset every one of us in every walk of life. By temptations I mean failures to see aright. Jonah's was the case of a man who in success lost sight of the real object of his work. He failed to see the right path. He did no harm because God disposed otherwise; but if he could have had his way, he would have destroyed all the people of Nineveh, and thought he was doing right. Yet, had he stopped to ask himself seriously *what was the right of his mission?* his own answer would certainly have been that it was to bring the people of Nineveh to repentance. His neglect to ask himself that question was the cause of his error. He lost sight of his object, not because he could not see it, but because he did not try to.

Men have good intentions; they mean well; but they do not act well. They do not continually ask themselves, "In what does my best consist?" They pursue lesser aims, not because they prefer them, but because in the press and strain of events, in the cares of life, they become absorbed in immediate objects and forget the higher ones. Then, too, many of our young men do not realize the importance of long, hard work. They have not disciplined their minds to persevere in diligence and steadfastness. They have not learned how to endure strenuous, conscientious work; how to wrestle and work through delays, through disappointments, and failures, through the darkness till the breaking of the day. Let us be sure we never become busy calling attention to our own virtues. Never let us thirst for praise but do *right for right's sake*.^{*} Above all, avoid that indifference, that apathy, that is glad to wrap itself under the cloak of piety, and be self-satisfied, self-righteous. The knowl-

^{*}Italics President Young's

Be Ye Therefore Perfect...

EVEN AS YOUR FATHER IN HEAVEN IS PERFECT

edge that is really the crown of life, is that we may exercise choice, for we have our free agency. Let us never forget that the divine spark is in every man, in him alone, and that he is free to disregard it or to heed it, and to come closer to God by showing his eagerness to work with him and for him.

THE spectacle offered by humanity today is a deeply sad one. The gestures of faith, constant attendance at Church, outward piety, signify nothing if man does not conform his acts and his life to the ideals of the teachings of Christ. Men must be made to understand that the important thing is to develop what is within them, to purify themselves, to better themselves, to come closer to the perfect ideal which Jesus taught. He has shown us the way. The path is straight before us. We must love God; we must love our neighbor; we must do unto others as we would have them do unto us. We must pray that the kingdom of God may come to the earth as it is in heaven. The sincere desire of men to progress morally and spiritually leads to the erection of an inside temple, without which the outward manifestation of faith becomes useless. In I Corinthians, we read:

... the temple of God is holy, which temple ye are. (I Corinthians 3:17.)

And we read in II Corinthians:

... where the Spirit of the Lord is, there is liberty. (II Corinthians 3:17.)

Says Le Comte du Nuoy in his *Human Destiny*:

There is only one way to attain peace. First, to re-establish the cult of historic peace, by teaching the youth of the entire world with the same substance, thus establishing a basis for mutual understanding. This is a preliminary step and it can be taken immediately. Next, to try to establish the cult of individual human destiny, and to improve man by stifling wrong instincts. This will be the work of centuries to come. It is only by direct action on youth that a better society can be successfully molded. All so-called philosophical and political principles must be replaced by Christian principles, the only ones based on liberty and the respect of human destiny.

And then Le Comte du Nuoy goes on to say that God gave men liberty and conscience, and the whole nobility of man is derived from the proper exercise of this liberty. The time has come for nations as well as individuals to know what they want. If civilized

BY *Levi Edgar Young.*

PRESIDENT
OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Monday morning session of the 118th annual general conference, April 5, 1948, in the Tabernacle

nations want peace, they must understand the basic elements of the problems. Peace must be established by creating within man a spiritual consciousness and not by erecting external structures. The source of all wars lies in us; the source of peace will come when we begin to teach the youth of the world that peace depends on the individual development of man from within, on the deep penetration of the virtues of the Holy Scriptures, on the comprehension of human dignity.

All nations of the world believe in the Golden Rule, and all Christians are agreed to the Ten Commandments, the Sermon on the Mount, the Lord's Prayer, the birth and resurrection of Jesus Christ. These are the fundamental doctrines to be taught to the children of the world, for nothing permanent is built that is not the consequence of a deep previous transformation in the individual soul. We must have greater faith in mankind, and the divinity of man should be made known to chil-

Men have good intentions; they mean well; but they do not act well.

dren from the time they can walk on up to manhood or womanhood. It is from distrust that the world is suffering. We must be more determined than ever before to fulfill the great task expected of us; to make ourselves better; to make others better; to make this a better world to live in and to bring mankind nearer to God—to have peace in our hearts and love for all men.

WE believe that the only salvation for mankind will be found in religion, in the true and everlasting gospel. Never in its two thousand years has Christianity had a more urgent call and a nobler opportunity to fulfill its obligations as the comforter and guide of humanity.

I believe that faith and works must be taught and developed in our children. By works, I mean that there is a meaning to intellectual effort and that

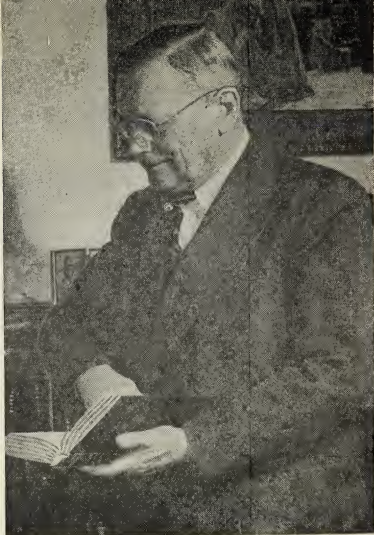
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BY

Antoine Robins

OF THE FIRST COUNCIL OF THE SEVENTY



PRESIDENT ANTOINE R. IVINS

THE pleasant thing about standing before you, brethren and sisters, is to have the opportunity to look at you and recognize among you many of our friends. If you love me as dearly as I love you, then I am happy. I would like to serve you since the Lord has said that inasmuch as we serve the least of his children, we serve him. That is our purpose, and that has always been my purpose, to serve God to the best of my ability. I am sure that he lives, and I am grateful for all that he has done in my behalf.

Last Sunday we celebrated Easter, the day on which we recognize the resurrection of Christ, our Lord. It is a wonderful thing to contemplate what he did for us. I am not so happy to think of what might have been our lot if it had not been for him. But when we realize the wonderful gift which he gave us through his atonement, it should give us great joy and happiness and a new determination to serve him, to serve him to the very best of our ability. He gave us an opportunity to go back into the presence of our Father in heaven, from whom we came. He promised, too, that if we would repent of the things which we do which are not right, and repent honestly and sincerely and come through the waters of baptism into the body of the Church, and there serve him well and faithfully to the end, that he would forgive us of those transgressions, that when we should appear before him he would hold us guiltless before the Father, that he would carry the burdens of our sins. He tells us, in the Book of Mormon, that that is his gospel and that he came into this world to give his life for the world; that whosoever should repent and endure in righteousness to the end, would be saved, the sins of those people being blotted out from the Book of Remembrance; the dearest consolation of all, perhaps, that I find in reading the scriptures.

He did for us, as has already been said, the thing which no one else could have done, having power over life and death: he gave his life for us. God so loved the world that he gave his Only Begotten Son for us. The Only Begotten Son so loved the world that he gave his life for us. We should learn to appreciate it and to honor him and to help in the realization of his worthy purposes.

It was said, on one occasion, that he was not bringing peace to the world, but the sword. And then, again, he said, "... my peace I give unto you"

(John 14:27), not the peace of the world, but his peace, the peace that passeth understanding, the peace that one can feel in one's heart in the midst of trial and turmoil and persecution. And if we could get that peace, especially in this time of uncertainty, what a wonderful thing it would be for us. The peace that passeth understanding—how are we going to go about getting it?

He told us on one occasion, too, that the first commandment was to love God with all our hearts and with all our might and with all our strength, and that there is another commandment like it, which is to love our neighbor as we love ourselves. If we will do that, we will serve our neighbors as we would hope that those neighbors would help and serve us. If we could bring ourselves to that wholehearted service of men, I am sure that we would be on the highway of the realization of that supreme peace. In this

day when everybody is struggling with everybody to get gain, it is hard to find time to serve one another wholeheartedly. But, before we ever realize that peace, we will have this to do; we must eradicate from our hearts, from our feelings, and from our program, all selfishness. If we could do that now, we would be happier. If we could impress our neighbors with the fact that they should do it now, they would be happier. If we could impress the governments of the nations of the earth with the fact that they should be unselfish, there would be peace, not only a peace that the world could enjoy, but an opportunity for man, himself, to realize in his heart that wonderful peace.

TODAY at the dinner table I asked my guests, "What is it that you worry over most, the offenses of other people made toward you, or the things you do to other people which are offensive?" I have come to believe that you will never have that peace so long as you are constantly doing things to other people that you know you should not do. If we can ever get to a state where our minds are free of offense toward other people, then I believe that peace will begin to creep into our hearts and that we will love them and love them so that we can bring them to our embrace and serve them. Until that time comes, perhaps, we will never know that peace. I believe that it is possible, in the midst of the turmoil of today, to get that peace, the peace of

God. I believe that during the conflict that we recently terminated—and which some people fear is imminent again—there were many of our boys who went through the struggles of warfare with that peace in their hearts, a conscience free of offense to other people and knowing that if they could give their lives for us they were not fearful to meet their God and give account of their services. It might be possible for us to enjoy that same spirit in our business relationships with each other if no man should ever take advantage of another. It ought to be possible for us to enjoy that same feeling of peace in our social relationships with each other, that no man should ever say offensive things about another to hurt his feelings.

If you will permit a personal reference, I believe that I feel worse over the thoughtless things I do and say to other people than I do over the things they say and do to me, and I would like to enjoy the Spirit of God to such an extent that I never would say or do a thing that would be detrimental to another. Then, perhaps, I might enjoy that wonderful peace of Christ. He said, in effect, "I leave it with you," and that implies that it is possible of attainment, but we must admit that the struggle of attainment is great, that none of us is perfect, that failure seems to be the lot of most of us in most things that we attempt to do to approach perfection. But we must strive for it, nevertheless. It was held out as a goal to us, and the nearer we approach perfection in that respect the greater will be our joy and our happiness.

I have been thinking of that lately a good deal, how can we approach the

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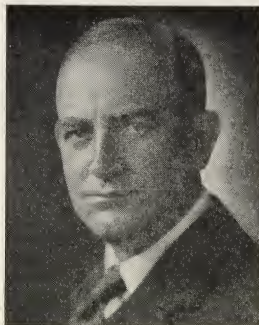
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"Be what you Say"

BY

Oscar A. Kirkham.

OF THE FIRST COUNCIL OF THE SEVENTY



PRESIDENT OSCAR A. KIRKHAM

I AM very grateful to my Heavenly Father for this privilege. I wish to bear to you my humble testimony that I know that this is the work of God and that Joseph Smith was a prophet of God. These very words and the utterance of this testimony have already brought a blessing. The joy that floods my heart and soul as I bear this testimony is a great satisfaction.

During the administration of President Calvin Coolidge as President of the United States, I became a great admirer of the things he said and did. I want to read a few lines from President Coolidge:

There is no substitute for morality, character, and religious conviction. Unless these abide, American citizenship will be found unequal to its task. Somehow we must get back to God, and that is very difficult for modern minds who have lost simplicity.

I read this morning this verse from Jeremiah:

... Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. (Jeremiah 7:23.)

I am extremely grateful for the privileges that have come to me during my last calling in the Church. I have had the opportunity under assignment of going to Europe, Canada, and Mexico as well as traveling in many of the states of the United States. Today I would like to express appreciation for a number of simple incidents that have come to me recently. They may seem to you simple things on an occasion like this when great, profound doctrines are being taught, but to me these simple incidents have been deeply impressive, for constantly they have said to me,

Have more faith, live your religion, be what you say.

I shall not forget soon a young man at the hospital. He was entering the operating room. He was a very worthy young man and very dear to me personally. As they were wheeling him into the operating room, the doctor noticed that his eyes were closed. He said to the nurse, "Take his pulse quickly. He may be gone." The young man opened his eyes and said, "No, I'm not gone, doctor. I was just talking to the Lord. I told him to be sure to be with you when you perform this operation. You may go ahead any time now. I am ready."

I AM grateful for a privilege I had with the Mexican people of the Mexican and Spanish-American missions at the

Arizona Temple, when I saw a humble Saint, entering the grounds, take off her shoes at the iron gate. I hurried over to her and said, "You may take your shoes off when you get inside," and she said, "Oh, no, I will take them off here. This is sacred ground to me." Then a little later in the sealing room I saw one of these dark-skinned mothers take into her arms her sixteen-year-old son after they had gone through the sacred ceremony of sealing. She embraced her boy and said, "Now you are mine for eternity." I can't forget these simple things. To me they are

"There is no substitute for morality, character, and religious conviction. Unless these abide, American citizenship will be found unequal to its task. Somehow we must get back to God, and that is very difficult for modern minds who have lost simplicity."

—Calvin Coolidge

truly great things. They have kept saying to me,

Have more faith. Know more about the temple of God. Seek the privileges of these great sacred opportunities.

Under a special assignment I was asked this year to go to Coloma, California, to be at the celebration of the anniversary of the discovery of gold and to represent our people on the program. Fifty to sixty thousand were in attendance. The governor and other

dignitaries of that great state of California were present. They started three great years of celebration. I was very happy to have the privilege, humbly, to represent a group of Latter-day Saint men of the Mormon Battalion who were there at that time a hundred years ago. They had taken a contract to build a mill when the discovery of gold came, when people across the world started a trek to California and thousands left their homes and work. Even in San Francisco, judges were leaving their benches. People left their businesses. They rushed wildly to the place where gold had been discovered. I was proud to represent these humble Mormon men. They stayed with their task and finished their contract. They had made their promise to finish the mill, and on March 11, 1848, the mill was finished. Then they made their journey over the Sierra Nevada Mountains to meet their families and friends. The character, stability, the word of these men told me again what I must do.

I AM grateful for a young missionary this year whom I met in the mission field. He told me of an incident that happened just a few days before. He said, "Brother Kirkham, I had a rather interesting experience just the other day. My companion and I were going out tracing. We had been instructed always to be prayerful as we approached a house, and when I came to the door the woman said to me, 'I understand you are a Mormon missionary. Well, I don't want anything to do with you. I know something about your people. You're just a menace. Leave this place.' Then," said the young missionary, "I had been told to be prayerful, so I continued in my heart to pray as I stood listening to what she had to say. The woman continued telling me what she thought of me and our people, and asked me again to leave. I continued to pray. In a few moments she turned abruptly and said, 'Well, why don't you come in?'" Thank God for the stability of the

generation that's marching on to the greatest destiny of our people. They have taught me many helpful lessons.

May God grant that I may live worthy of their association, that I may live and do the thing I speak. May God grant that same high privilege to you, for then happiness shall be ours, and we will not need to go away to carry the message. The world will come to us.

God bless us, I humbly pray, in the name of Jesus Christ. Amen.

THE IMPROVEMENT ERA

"Without Purse or Scrip"

BY *A. Dilworth Young*

OF THE FIRST COUNCIL OF THE SEVENTY

*Address delivered at the Monday
afternoon session of the 118th
annual general conference,
April 5, 1948, in the
Tabernacle*

WHILE I have been sitting here today, I have been wondering how many of you in this audience have sons or daughters in the mission field. I don't believe President Smith would mind if I ask you to show your hands. Please do so. [A good number of hands.] I am interested also in knowing how many of you folk here have ever traveled on missions for the Lord and for the Church and at one time or another on those missions have traveled without money. Would you mind showing your hands? [A very large number responded.] The number is sufficient to give me courage to go ahead and talk.

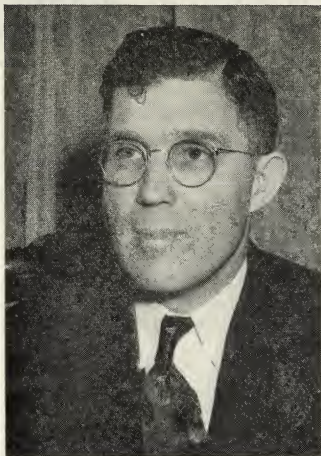
I have a distinct feeling of humbleness when I realize that I am one of a large number of men in whom the Presidency of the Church has placed the responsibility of guiding the young men of the Church on missions. The Lord said, in trying to explain his purposes to men, and of course he had to use the words of men:

... this is my work and my glory
—to bring to pass the immortality
and eternal life of man. (Moses 1:
39.)

When I see your boys come out into the field, with fear in their eyes and fear in their hearts, not knowing how to commence, I realize that somehow my responsibility is to bring to pass in their hearts and their lives what the Lord desires when he said he wanted to bring men into eternal life. It fills me with fear. I confess to you that I have spent more hours of the night in sleeplessness since I arrived on this mission, worrying about it, than I have at any other time in my life. I am sure, too, that I speak for my co-laborers when I say this.

How well these young men perform you need have no fear. They are remarkable. They come among the people of the world, and they are determined that theirs shall be a mission filled with honor. They do not yet know for certain the one great lesson they must learn before they can be good missionaries, but they certainly are anxious to learn it. I can still see a six-foot-four lad with eyes—it seemed to me they filled his whole face they were so large—he came into the mission home after a long ride and sat down, and we talked. Somehow he had heard he was going to go out and do some work in the country so he was nervous about it, and he began to ask me questions. He said, "President Young, are we going to carry copies of the Book of Mormon with us?" I assured him that he was. He said, "May we read these copies of the

Book of Mormon?" "Oh," I said, "we want you to read them. You are supposed to know what's on the inside so you can tell the people of the world about them." He thought about that for a minute. He said, "Do you mean we can read the Book of Mormon we carry with us, and that we're going to carry some?" "Yes, sir." He heaved quite a sigh of relief and finally said, "Well, I don't mind going without purse, but I didn't want to go without scrip." The boy really thought we



PRESIDENT S. DILWORTH YOUNG

were going to take his Bible, his Book of Mormon, his Doctrine and Covenants, his Pearl of Great Price, and all of his tracts away from him and let him go with an empty suitcase.

Now, I should like to say one thing with regard to the principles of this matter. Brother Bowen's remarks today are the key to it. Any boy who goes into the mission field with an idea that he is going to get personal development out of it will fail. If he goes into the mission field forgetting himself, with only the idea that he is going to do something for the people of the world, that his message is the most sacred trust that he can possibly have, he cannot fail. That's the lesson that the elders learn. How well they learn it I should like to attest before you by letting them speak for themselves. I sent two of your boys out, recently, to a tribe of Indians. That's nothing unusual. Ever since Brother Kimball has urged us to get busy, most of the brethren in the missions have done so,

but I have delayed until just recently. These young men said to me before they left, "What are your instructions?" I had none for them. I did not know what to tell them, so I said, "I don't know, but you go up there, and if you have had the proper training in this mission, you will know what to do, after you have asked the Lord." I assured them that if they were humble enough and really desired to help those people find out about their ancestors, the way would be opened. Their faces were white when they left, and I am sure they were uneasy about the assignment. May I now let them speak for themselves? I borrowed from one of the boy's parents a letter and would like to read a small portion of it to you:

"President Young gave us no instructions, but we have had free rein and have only to depend on the Lord to guide us in presenting our message. He has blessed us even more than we could have hoped for." Then he tells how they hired a hall in the reservation hoping the Indians would come out, how only one or two showed up, even though they had promises from many, how they felt very much discouraged about it. Finally, they left.

An old gentleman at the hall walked out, too. Catching up with them on a corner, they began to talk as they walked along. Finally the gentleman said to them (as they were silently praying to know what to do, because they didn't want to have their evening spoiled). "I know a lady down here who I think would like to hear you."

Their letter continues:

"Well, we had nothing to lose and felt we should go in and see her, so we did. They were the people to whom we had loaned a Book of Mormon, a Mrs. Shay and a couple of other people. These are Indian people with American names. We were just going to spend a while visiting one or two people, we thought, and maybe to talk about the Church some, but the Lord had other ideas. The people who were in the house didn't avoid us as most would, but came on in the living room and sat down, and another girl came in and sat down in the living room. The Franceses came in, then

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A Prophet of GOD

BY *Milton R. Hunter*

OF THE FIRST COUNCIL OF THE SEVENTY

IT is an awe-inspiring sight to stand here this morning on this beautiful Sabbath day and face this vast audience. I humbly pray that the Spirit of God will attend me and direct what I shall say. During the few moments that I occupy, it is my desire to give an interpretation of a prophet of God, with special emphasis upon the Prophet Joseph Smith. I am always thrilled to hear that beautiful song, "We Thank Thee, O God, for a Prophet," that was sung a few moments ago, because I know that we have today prophets standing at the head of the Church of Jesus Christ of Latter-day Saints.

If I were to ask you the question, "What is a prophet of God?" it is probable that your immediate reply would be: "A prophet of God is an individual who through divine inspiration or revelation predicts future events." You may even quote the Apostle Peter, wherein he said:

For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:21.)

How does Joseph Smith compare with the great prophets of all ages as a predictor of future events? When we consider the fact that the Doctrine and Covenants is filled with revelations from the Lord to the Prophet and that many of them deal with future events which certainly could be regarded as prophecies; also, when we consider the fact that other scriptures were brought forth in this dispensation through Joseph and that they contain many prophecies; and in addition to this, that he uttered numerous other predictions, we are forced to conclude that few, if any, prophets who ever lived have made more prophecies than did Joseph Smith. I, therefore, would rate him among the greatest of all the prophets as a predictor of future events.

We should also keep in mind the fact that the prophecies of true proph-

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dictions come to pass. To quote the words of Deuteronomy:

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. (Deuteronomy 18:21-22.)

ACCORDING to the word of the Lord, Joseph Smith was a true prophet because the prophecies and promises revealed to him "shall all be fulfilled." In this respect he compares very favorably with any or all of the holy prophets of old. God declared in his preface to the Doctrine and Covenants the following:

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. (D. & C. 1:37.)

Let us consider a few examples of prophecies made by Joseph Smith and their fulfillment. When but a boy slightly past fourteen years of age, Joseph returned to the house from the Sacred Grove on that memorable spring morning in 1820. He told the members of his family that he had seen the Eternal Father and his Only Begotten Son in a vision. During the course of that vision, he had been informed by the Savior that the true Church was not upon the earth (D. H. C. 1:2-6) and that if he lived a worthy life he was given



PRESIDENT MILTON R. HUNTER

concerned and at such a tender age, making such a prophecy. As all of you know, this prophecy was soon fulfilled. The gospel of Jesus Christ was revealed to him, and he did establish a Church—the Church which God declared to be

... the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually. (D. & C. 1:30.)

Three and one half years later, at the time of the visitations of the angel Moroni to Joseph Smith, he made another prophecy which I believe was just as astounding in its nature as was the prediction that he should establish the "true and living Church." Joseph said that the heavenly messenger had told him that he would receive an ancient record, and that he would translate it and publish a book. Also, to quote Joseph's own words:

... that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken against all people. (D. H. C. 1:11-12; italics speaker's.)

Imagine an obscure frontier youth who had probably no more than a casual acquaintance with perhaps a few hundred people at the most, not only prophesying that he would translate and publish a book but that his name would be had for good and evil among all nations. Again, time has proved Joseph Smith to be a true prophet of God. He did publish that book under the title of the Book of Mormon; and, as all of you know, it has for more than a century baffled thousands of its avowed enemies.

Almost immediately after receiving his earliest visitation from heavenly beings, the Prophet Joseph Smith began to be persecuted for the claims that he had made. Throughout the entire course of his life many people hated

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"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (D. & C. 68:4.)

ets of God, uttered as a result of divine inspiration, or revelation, must and will all be fulfilled. In fact, in the holy scriptures we are told that the way to distinguish between true and false prophets is whether or not their pre-

... a promise that the fullness of the gospel should at some future time be made known unto [him] me, ("The Wentworth Letter," cited in *ibid.*, 4:536.)

Imagine a boy, untrained and unschooled as far as earthly schooling is

THIS is a glorious privilege—to speak in a session of the general conference of the Church. I am grateful for it.

I know that the work you and I are engaged in is true. Bishop Richards has spoken of getting a testimony of this work by revelation from the Holy Ghost. I, for one, as an elder in this kingdom, know that the work is true. I know just as well as I know anything in this world, that Jesus Christ is the Son of the Living God; that Joseph Smith, a choice seer, was the instrument in his hands in our day, of giving us the laws and ordinances of salvation; and that the keys of salvation have remained with the Church from the days of Joseph Smith to the present moment.

One of the doctrines of this kingdom, in which there is great comfort for the Saints, is that of salvation for the dead. We know that in the mercy of God our worthy ancestors may become joint heirs with us of the riches of eternity—and this because our God is no respecter of persons. Joseph Smith said that the greatest responsibility in this world that God has laid upon us—speaking to the Latter-day Saints of their individual responsibility—is to seek after our dead. We know that we, without them, cannot be made perfect; neither can they, without us.

But at the same time, in this glorious doctrine of salvation for the dead, there is a warning to the Latter-day Saints. This warning arises because the doctrine is limited to those who die without a knowledge of the gospel. It has no application to us. As far as I am concerned, as far as you are concerned, as far as all the people are concerned who have a knowledge of the gospel, now is the time and the day of our salvation.

No people in all the world have been blessed as we have been blessed. We have living oracles at the head; we have prophets and apostles to guide us, to give us the mind and will of the Lord. We have the opportunity to walk in the light of latter-day revelation. And, accordingly, we have the responsibility to accept that light and walk as God would have us walk if we would reap the glories and honors of eternity.

Shortly before the dedication of the Kirtland Temple in 1836, there was a period when the Holy Ghost was poured out upon the people in great abundance, particularly upon the leaders. On the twenty-first of January 1836, Joseph Smith and many of the leading brethren were assembled in the Kirtland Temple. In the Prophet's language, this took place:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent



PRESIDENT BRUCE R. McCONKIE

Now is the day of our

Salvation

BY

Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY

Address delivered at the Sunday afternoon session of the 118th annual general conference, April 4, 1948, in the Tabernacle

beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins. (D.H.C. 2:380.)

Alvin had died on November 19, 1824, five and one-half years before the Lord had organized, through the Prophet, the Church of Jesus Christ of Latter-day Saints. He had not been baptized. Baptism is the gate to the celestial kingdom of God. It is impossible to enter that kingdom unless one is born of water and of the spirit.

At the time this vision was given, the Prophet's father, among others, was with him in the Kirtland Temple. Thus it is a vision of what was to be in the future. Joseph continues to write:

Thus came the voice of the Lord unto me, saying—

All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts. (D.H.C. 2:380; *Teachings of the Prophet Joseph Smith*, 107.)

There is no promise—that I know anything about—that those who reject the gospel in this life will be heirs of the celestial kingdom in the world to come.

When the Prophet wrote his epistle on the subject of baptism for the dead, he said that it was

... for the salvation of the dead who should die without a knowledge of the gospel. (D. & C. 128:5.)

To me, and to you, and to everyone who has a fair and a just and an equitable opportunity to accept the truth in this life, the law, in my judgment, is that given by Amulek. He said:

... now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

... do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (Alma 34:31-33.)

THE Prophet Mormon, speaking as he was moved upon by the Holy Ghost, pronounced this curse upon those who, having opportunity to accept the laws of salvation in this life, reject them:

... wo be unto him that will not hearken unto the words of Jesus, and also to them whom he hath chosen, and sent among them; for whose receiveth not the words of Jesus and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day;

And it would be better for them if they had not been born. (III Nephi 28:34-35.)

Jacob, the brother of Nephi, adds this testimony:

... wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state! (II Nephi 9:27.)

These revealed principles are but specific applications of the eternal law that:

... of him unto whom much is given much is required; and he who sins against (Continued on page 332)



manners, who had caused a rupture in the country. Moroni, young chief captain of the armies of the Nephites, had taken his own cloak and made it into a banner, naming it the Title of Liberty, and calling on all to rise to its defense. Mulek found himself consumed with jealousy. Before he could join with Amalickiah, he received a note from Sarah to come to her home. There she drugged him so that he would be kept from the folly of joining in the rebellion. Amalickiah, now king of the Lamanites, raged and swore a great oath against Moroni, who went everywhere, encouraging, instructing, pleading with the people. At first Mulek followed Moroni, trying to win adulation by supporting Moroni's projects. Always in the back of his mind there rankled the thought of what Sarah had done, how she had belittled him in the sight of the servants. Even though she had saved him from public censure, he must find some way to humble her and win back his prestige. Mulek saw the opportunity to do this by challenging a sportsman named Laban to a boat race. This would assure a large gathering among the people who sought relief from the political disturbances. To the race came Sarah in all her resplendent apparel, but she left in chagrin, for the name of the boat had been changed from "Sarah" to "Zorah." Even the success of this rebuke to Sarah did not make Mulek content, for he still was eager to win the approval of the girl Zorah whom he had seen. He made a trip to her father's house only to learn that she had gone to the city of Mulek to visit her Uncle Amram, a famous boatmaker. Because he hoped to see her, he sought out Amram and ordered an expensive boat. However when he saw Zorah, he, who was ordinarily so fluent in speech, found himself tongue-tied. He left, resolving to win her.

CHAPTER V

MULEK lived over and over again that first moment when he had seen Zorah in her uncle's house, when his heart had seemed to turn over, and he had struggled to keep from stammering, when his usual pleasantries had failed, when he was for once altogether unsure of himself.

He pictured again her perfection, the uprightness of her posture, the fearlessness of her outlook. He would have given anything to be sure that she returned, in any degree whatever, the affection he felt for her.

Seldom had any commander weighed more carefully the problems of attack and defense than he did the probabilities before him. Seldom had any navigator charted more painstakingly a dangerous course. He who had always obtained what he wanted with wealth, influence, and the force of personality, now found himself almost helpless in the presence of a commonplace situation. He was reduced to finding ways and means of meeting the girl alone, since in the ordinary way of things their paths would not be likely to cross, and were he to go to Amram's house and ask to see her, she could easily refuse him. He was now threshing about in his mind for an excuse to meet the young girl.

MULEK of Zarahemla

SYNOPSIS

MULEK loved Zarahemla, the city where his forefathers had ruled, although he could not help dwelling frequently on the

strange events that had changed the country from a kingdom to a republic, ruled now by judges. Mulek mocked the priests of the church and thought of the rebel Amalickiah, a man of tremendous powers and winning

"To judge, one needs a knowledge of the law. To govern requires a knowledge of men and wide experience. These are not learned in the same school nor often found in the same man."

It seemed hours that he wrestled with his problem. It held for him all the zest of the chase, the challenge of an intricate mathematical manipulation, the pressure of a great need. Then in a flash of what he thought was positive inspiration, he found his answer and was amazed at its simplicity. He simply went outside, and in the street found a boy whom he engaged to watch the boatmaker's house and report to him when Zorah left the place unaccompanied. The urchin winked at him, and Mulek, for perhaps the first time in his life, felt guilty. It made him angry, and only with an effort did he refrain from striking the boy. Afterward he wondered at this and could not understand. His business done, he returned to his house to wait with what patience he could muster the moment he sought.

DAYS passed, the longest and most tiresome days he could remember. He was fuming with inactivity, yet he dared not leave the house for fear that the summons would come during his absence. It was unthinkable that he, Mulek, could have fallen to such a state. Still he waited, though ashamed of himself for his circumstances and his tactics.

Then one evening the boy rushed in to report that Zorah had left the house of her uncle and had gone alone into the city. Mulek, adorning himself in his finest, went out quickly.

An hour passed, and another, before he saw her coming along the street, a basket on her arm, and his heart bounded. Then he felt a keen sense of disappointment, of resentment even, for she was not alone. To such a state had he come, that this simple fact made him furious, but even as he strove to meet the new development, the girl's companion turned aside, and Zorah walked on alone.

Mulek became suddenly confused. What should he do? The last thing in the world he wanted was to appear ridiculous. That would be the ultimate proof of his folly.

He looked quickly over the situation, the streets in relation to each other, and selected an intersection at which he might seem to be meeting her by accident. To this point he hurried.

A few minutes later he almost ran into her as he came around a corner. He apologized profusely and sincerely, for he had not intended actually to startle her. As she began again to move, he fell into step beside her.

It would be hard to say which was the more ill at ease. For a time neither spoke while both tried to appraise the situation in order to know how to act, what to say. The brilliant conversationalist, the fluent talker eventually began to speak about the weather.

"Yea," Zorah, answered his first attempt at talk, "the weather is good though somewhat warmer than comfort demands."

"Do you think it will storm?"

"It is not by any means improbable."

"How are you?" he then asked,

realizing as he did so how weak and pointless it sounded, however earnestly he had meant it.

"I am very well."

"How are your uncle and your aunt?"

"They are in perfect health, as also are my cousins."

"How were your father and mother when last you heard from them?"

"They were without complaint—and my brothers and sisters, too."

"Do you think much longer to remain in the city of Mulek?"

"Only until circumstances make it expedient to depart."

Mulek reflected gloomily that the conversation was not going very well. Certainly he was not showing to advantage, the thing he most desired.

"Do you think," he asked then, almost in desperation, "that your uncle has begun work on my boat yet?" The girl suddenly lost much of her stiffness.

"I am sure he has worked on the plans," she answered with unmistakable interest. "He is so careful with all the details. He could make more boats and earn more money, but he will not permit gain to spoil his work."

"That is why I chose him to make my boat," Mulek lied. "I am eager to procure a vessel that will be able to defeat Laban's *Gull*."

Zorah smiled, and Mulek wondered whether she knew all about his race and its sensational ending. However, she did not make any reference to it, certainly not to his changing the name of the boat.

"This will be a beautiful boat, and exceedingly fast on the water," she replied, instead.

Here, thought the man, was an opening at last.

"Will you go with me upon the river when it is finished?" he asked and realized suddenly that he bungled.

"Nay," the girl responded with spirit, "that I will never do."

"And why not? Am I, then, so undesirable a companion?"

"You are a wicked, idle man," she told him bluntly, "and I fear you."

For a minute Mulek could not answer; he was too surprised to think. Then in the gathering darkness he smiled. He had at least put his feet into the conversational stream, and even though he found it cold, he began to feel all at once that he was more sure of his way. It was at least his proper element. Moreover, he was far from sure she had meant what she said. One could not always tell with a woman.

"I have always supposed that women like wicked men," he ventured.

"Only those you have known. It does not follow that all women like wicked men just because some men prefer wicked women."

MULEK could hardly keep from exclaiming; it was such a thoroughly good rejoinder. It proved, as he had known from the first, that the girl was worth cultivating. He would have to

think fast and hard to find an adequate retort. But Mulek was not given the opportunity to show how well he might have answered, for as Mulek and his lovely companion turned the corner before Amram's ample house, they came upon a group of excited men and women, all talking at once, with a vast deal of gesturing. They stopped in puzzled surprise.

"What has transpired?" the young woman inquired.

"Well might you ask, girl," Amram replied with heavy emphasis. "There is always trouble enough, enough and to spare, it seems."

"But what is it?"

"If it is not politicians," the old man answered ponderously, "it is robbers or Lamanites; if not they, it is something else."

Beginning to doubt whether Amram would ever get to the answer, another replied to the girl's question.

"A quarrel has broken out between the people of Lehi and Morianton. Those of Lehi, not being in the wrong, and not wishing to slay or be slain, have gone to the camp of Moroni to seek protection and justice. Where it will end, none can say."

"Once the commander takes the matter up," another put in, "it will go hard with Morianton. I would not be of his city tonight for all his property."

"Yes," added still another, "Moroni will find a way to deal with him. Never have I seen another like our captain."

"It is true," Zorah said all at once, and her voice was eloquent as her words. "How I do envy her who calls him her lord." She turned suddenly into the house to escape the curious looks that were directed at her.

THE dispute between the cities of Lehi and Morianton became serious for Morianton and some of his followers, for it cost them their lives. Prompt and decisive action by the military leaders prevented it from becoming a new threat to the nation's welfare at a time when there were already too many problems to be solved.

Mulek for one was wholly unconcerned about these matters. He had other interests, and to these he gave his undivided attention.

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The Testimony of the SPIRIT

My brothers and sisters, I appreciate the privilege of worshipping with you in this conference. It is a marvelous thing to be associated together in the work that is so dear to the hearts of all of us.

Last Sunday night, as I was returning from attending conference in the northern part of Idaho, I listened to President Clark over the radio deliver such a beautiful sermon on Easter and conclude by bearing his testimony of the divinity of the Christ and his resurrection, which testimony, he indicated, was given to him by the Spirit. I wondered if, in the Church as a whole, we realize the value of the testimony of the Spirit. It was Moroni who said that by the Holy Ghost we might know the truth of all things. In our Church we are rich with knowledge and testimony through the Holy Ghost.

Jesus said to his disciples:

... It is expedient for you that I go away. . . . for if I go not away, the Comforter will not come unto you. (John 16:7.)

And he said:

... I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. (John 14:16-17.)

Then we are told that he shall teach us all things, and by the Holy Ghost we might know the truth of all things.

Nine years after my grandfather, Franklin D. Richards, had been baptized a member of the Church, during which time he had filled five missions in the United States, had come up through the grades of the priesthood to the office of high priest, and was then serving as a member of the presidency of the European Mission, he records in his journal the following: "Most of all things, this day, I desire the Holy Spirit, which giveth life, yea, life more abundantly to both body and spirit." This is the power by which this kingdom grows.

You will remember how Peter denied the Christ thrice before he received the Holy Ghost, but after he received the Holy Ghost, when he was commanded that he should no more preach Christ, and him crucified, in the streets of Jerusalem, Peter replied, "Whom shall men obey? God or man?" And he considered himself not worthy to be crucified as was his Lord. This is the testimony of the Spirit, and the power by which this kingdom is growing in the earth.

You will recall the admonition of the Apostle Paul to his brother, Timothy, when he put him in remembrance that he should stir up the gift of God which he had received by the laying on of his, Paul's, hands. Was this idle talk, or do we receive the Spirit of God by the laying on of hands of his servants? If so, should we not all seek to stir up the gift of the Spirit that he might guide and direct us?

I cannot conceive that any Latter-day Saint can be without a testimony of the divinity of this work if he will but consider what has been accomplished in the Church because of the gift of the Spirit of God which is in it.

It is said that during the twenties, when the elders were being persecuted in Great Britain, the government sent an officer here to investigate the "Mormon problem" and see what it was that made them so determined to carry their message to other nations. When he returned, his report was that the "black secret" of Mormonism was the individual testimony of its members. And surely, brothers and sisters, this is the black secret of Mormonism. You can travel throughout the wards and stakes of Zion and the missions of the Church, or go where you will, and wherever you find Latter-day Saints who have received the gift of the Spirit by the laying on of hands, this spirit is evidenced through their activities in the Church. A power is there that cannot be found anywhere else in all the world.

We received a letter at the Presiding Bishop's office a few days ago from a young convert to the Church through meeting our boys in the armed forces. He sent in a substantial amount of tithing. Then he bore his testimony in his letter, and I would like to read a portion of that testimony to you today. He wrote:

Before closing I would like to mention that I have gained a very strong testimony of a very many great, wonderful, and glorious things, since being baptized. I



BISHOP LeGRAND RICHARDS

BY

LeGrand Richards

PRESIDING BISHOP

Address delivered at the Sunday afternoon session of the 118th annual general conference, April 4, 1948, in the Tabernacle

could not make this letter long enough to bear my testimony, but I would like to say that I *know*, with all sincerity, that I have God's blessing upon enclosing this money. It is a glorious inspiration when you see the road of life, the direction of God's path, and the beam of his eternal goodness. These things I have; these things I shall never forsake. With these, I have eternal happiness. Although this money which I am sending is termed in the thought of "coins," I know, we know, that actually it is a symbolic but compact measurement of one-tenth of what the Lord has given and provided me as a blessing in life. Although this measurement is earthly, it has

a spiritual meaning, the same as all of God's ordinances. This ordinance I feel pleased, humble, and privileged to offer and perform.

THE Lord said that he had never given a temporal commandment unto his children, that all of his commandments are spiritual,

and this new convert to the Church feels the power and the spirit of it; and I thought of this when my father, President George F. Richards, was talking on the law of tithing this morning.

I read in the last "Kiplinger Letter" that contributions to the churches were falling off because of financial conditions in the nations. But, as the Presiding Bishop of the Church, I can say to you that the contributions in this

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THE IMPROVEMENT ERA

Behold, Lord, Here Am I

BY

Joseph L. Wirthlin

OF THE PRESIDING BISHOPRIC



BISHOP JOSEPH L. WIRTHLIN

Address delivered at the Tuesday afternoon session of the 118th annual general conference, April 6, 1948, in the Tabernacle

IT is with a prayer in my heart, my brethren and sisters, that I attempt, this afternoon, to express one or two thoughts.

This morning as we listened to that beautiful number, rendered in such an inspirational way by the choir of Ricks College, "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life," it took my mind back into the pre-existent state, when God our Eternal Father sat in counsel with the great and the mighty ones in an endeavor to evolve a plan whereby his children might come to the earth and have all the experiences of mortality, and at the same time, a plan which would permit them to return and dwell with him throughout the eternities to come. There were presented in that great council two plans; one by Lucifer, a son of the morning. His proposal was that all of the children of God should be saved and returned to him. But he would force salvation upon them, and for that achievement he was to have all of the honor and the glory. That plan was rejected and another son of God came forth in the spirit of, "Lord, here am I," proposing a plan whereby all spirits should have their free agency and where, through a gospel of love, a gospel which would bring them a knowledge and a testimony that God the Eternal Father loved them and because of his great love for them, they in turn would love and obey the Lord and thereby have the privilege of returning to his presence.

I am quite sure that when our Heavenly Father looked into that great multitude of spiritual faces, he knew that there were not any two of them alike, in personality, or in gifts or talents, and hence a plan had to be adopted which would fit all of these personalities and their talents. Hence, he accepted the plan of the Lord Jesus Christ; and then he so loved the world that he gave his Only Begotten Son that whosoever believed in him should not perish but should have everlasting life.

In the meridian of time the Son of God appeared among men, and he made it plain that he had come to serve God and to give God all the glory and the credit for his achievements, and said he,

For I came down from heaven, not to do mine own will, but the will of him that sent me. (John 6:38.)

He also taught the people that he had come as the living bread which came down from heaven.

... if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. (John 6:51.)

As we contemplate the ministry of the Savior, we will recall the time when, in the Garden of Gethsemane, he suffered spiritual and mental anguish in anticipation of the crucifixion that was just about to take place, and in that hour he called to his Father in heaven,

... if this cup may not pass away from me, except I drink it, thy will be done, (Matt. 26:42)

and the Savior was crucified. His bleeding and pierced body was taken down from the cross, consummating the plan of the great atonement, as Paul said,

For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:22.)

THERE were another father and his son, Father Abraham, a man without guile, and who was privileged to walk and talk with divine beings. Abraham was an old man, a man ninety-nine years of age, and up to that time he had not been blessed with a son by his wife Sarah. Three heavenly messengers appeared to him and prom-

ised that he and Sarah in their declining years should have the blessing of a son. A son was born unto them, and he was named Isaac, becoming their most precious possession. Abraham heard the voice of the Lord calling and in response to the Lord said, "Behold, here I am," and the Lord said to him:

... Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. (Gen. 22:2.)

Abraham secured wood and a knife and requesting two young men to accompany him, made the journey to the base of the designated mountain, and there Abraham requested the two young men to remain behind, and taking Isaac by the hand pushed toward the summit. Arriving there, an altar was built, wood was placed upon it. The curiosity of the boy was aroused, and he asked his father, "Behold the fire and the wood; but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide himself a lamb for a burnt offering."

Abraham's faith in God was so implicit and profound that, although in the moment of offering up his own son, he felt that God would provide a lamb for the sacrifice. Isaac was bound upon the altar. The arm of Abraham was raised to strike the fatal blow when he heard the voice of an angel calling to him from heaven and said, Abraham, Abraham; and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him, a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. (See Genesis 22.)

Abraham's faith in God was wholly justified, for while he was about to sacrifice his own son, God provided a ram. The obedience of Abraham in this incident, without a doubt, is one of the greatest examples of obedience in the history of the whole human family, and because of his great love for God and having implicit faith in God, God made him the father of all nations, promising him that his descendants would be as numerous as the sands of the seashore. God so loved the world that he gave his Only Begotten Son, and Abraham so loved God that he was willing to sacrifice his son at the command of God.

(Continued on page 348)

The way to

My brothers and sisters, I can assure you that standing before you makes one very humble. This is a beautiful Sabbath morning, even though the weather is a little stormy outside. It would be impossible for me, I am sure, to say anything that would be worth while unless the Lord will bless me.

I happen to have a son who belongs to one of those four thousand missionaries who are in the mission field. I received a telephone call from New Brunswick yesterday where he is laboring, and he said: "Dad, I just wanted to say hello to you. I know it's general conference in Salt Lake this week, and I know you're worried. I can assure you that I am praying for you."

I will appreciate it if I can have an interest in your faith and prayers, also.

May I refer to Matthew 11:29-30?

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

We will have rest unto our souls to the degree that we can serve our Father in heaven. Great changes have come into the souls of men as they draw near to their Father in heaven, but just as true, when men draw away from their Father in heaven, they have a restlessness that disturbs their peace of mind. That beautiful saying, "If you will seek after me, you shall surely find me," should give us comfort as members of the Church. The living of the gospel of the Lord Jesus Christ is the way, the true way to happiness.

Says the Lord:

Pray always, and I will pour out my Spirit upon you, and great shall be your blessings. . . . (D. & C. 19:38.)

Latter-day Saints are staunch believers in the healing virtue of prayer and faith.

And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them [the sick] in my name. . . . (D. & C. 42:44.)

Referring to James:

Confess your faults one to another, and pray for one another, that ye may be healed. . . . (James 5:16.)

Pray to the Lord in prosperity; pray to him in adversity.

There is an unseen power in every man's life and that power comes from on high. It is the power that will help man rise above his own natural ability. We have been told at times that man cannot rise above his own natural



BISHOP ISAACSON

BY

Thorpe B. Isaacson

OF THE PRESIDING BISHOPRIC

Address delivered at the Sunday morning session of the 118th annual general conference, April 4, 1948, in the Tabernacle

ability, and I am sure that if we do that, we've done pretty well, but with the power and help of the Lord, men often rise far beyond their own natural ability.

I quote from an article of President Clark's recently, wherein he stated: "God has placed in every man's heart a divine spark which never wholly goes out." That spark can be kindled, that spark can be developed and become beautiful with service.

THERE was recently an article that appeared in a very prominent Washington paper entitled, "There Must be a Way Out." "This was the theme for thought and prayer. There must be a way of convincing the Russians that we do not want war. Yes, but no one has found that way yet. None of the plans of men have worked." But there is a plan, and that plan is embodied in the gospel of the Lord

"Pray always, and I will pour out my Spirit upon you, and great shall be your blessings."
(D. & C. 19:38.)

Jesus Christ if only men could understand it and accept it.

It is always fatal for any person or any nation to make a break with the Living God.

I want to bear you my testimony

happiness

that great joy comes into the souls of those who try to live the gospel of the Lord Jesus Christ. I want to repent of my wrongdoings before you this day and before my Maker. I want to tell you that I am grateful for the blessings of the Lord. I know that it will do our hearts good to try to live a little better today than we have in the past. That is our plan of improvement. The Lord has asked us to come unto him humbly and repent of our wrongdoings. Therein we can be made strong.

If I have wronged any man or woman, if they will let me know, I will do my best to right that wrong. I hold no malice in my heart toward any man, and I hope no man will hold any malice toward me. I appreciate the blessings that come in serving the Lord. I pray that he will help me

to do my best to serve him and to keep his commandments.

IT is a pleasure to know the brethren with whom I am associated. I can bear you my testimony that they are men of God, trying as hard as they can to live the true principles, working hard day and night in the service of their Father in heaven.

For a number of years, some of my friends have said that I was working too hard, and they cautioned me to take it a little easy, but now as I look back over the last fifteen years, the work I was doing was just play and fooling around compared with the work that I have to do in keeping up with my brethren of the General Authorities. I hope that you will pray for us as we pray for you.

The other day in the temple, we listened to all the mission presidents bear their testimony and give a report of their work, and my heart was touched to see the great love that these mission presidents have for the young men and women laboring under their care as missionaries. Oh, as fathers and mothers, we should be ever grateful, indeed, that our sons and daughters can go into the mission field and labor with these fine mission presidents who love these missionaries as they would love their own sons and daughters.

May God bless us that we may serve him and keep his commandments, that we may follow the admonitions that the President of the Church gave us this morning. May we truly love each other and make life as pleasant as we can for those who are unfortunate.

May God bless us during the sessions of this conference. I pray in the name of Jesus Christ. Amen.

THE IMPROVEMENT ERA

the spoken word

FROM TEMPLE SQUARE

By RICHARD L. EVANS

Learning to Live With People

ADMITTEDLY with all of us, there are some people in the world whom we like better than others. And if we were always to follow our personal preferences, quite likely we would see more of those we like more and less of those we like less. But it isn't always possible to isolate ourselves from those we like less. In the complexity of our living we are dependent upon many kinds of people. Furthermore, where freedom is a reality, men move about in pursuit of their own purposes, and the atmosphere and environment we live in is determined only partly by us, and partly by others. There are always among us those who don't think as we think, those who don't live as we live, those who don't believe as we believe. There are those who annoy us and those who disagree with us, and we may sometimes feel an urge to assign them to some other orbit. But we can't order people out of existence simply because we don't like them or don't agree with them. And even supposing that we could, likely it wouldn't be long before there would be others also whom we wouldn't like. Even the most ruthless despots using the most ruthless methods have never been able to banish or otherwise remove all the men they mistrust. One of the lessons of life is that we have to learn to live with people whether we like them or not. This doesn't mean that we have to partake of their ways or accept their beliefs or condone their conduct. And it certainly doesn't mean that we should compromise our principles. It merely means recognition of the reality that we are all in this world together, that we all got here the same way, and that most of us are likely to linger here a little longer. And whether we like it or not, our choices after all are somewhat limited: We can live with people and try to get along with them, or we can live with people and not get along with them. Likely we wouldn't like living alone, or any of the other possible alternatives. We all wish other men were better than they

are. We all wish we all were better than we are. And we all have need to work at being better. Hereafter it may be more to our liking, but here and now on earth it is as it is. And so, it would seem that we had better learn to live with the people who are in the world with us. We had better learn to get along in our own generation.

—March 7, 1948.

*Recovering Our Losses**

WE all do some wise things in life, and we all do some foolish things. We are constantly facing critical decisions, some of which we recognize as such, and some of which seem to be of relatively little importance, but which may have far-reaching effects. And it is quite characteristic of mankind that whenever we pass up an opportunity or make a bad decision, there is always something of a secret hope in our hearts that our mistakes are not conclusive—that we will have another chance to make other choices that will offset the ones on which we have defaulted. In a sense this is true. It is true that man in his eternal march always inherently has the right of choice. It is true that we may always repent so long as we don't let ourselves descend below the possibility of repentance. And it is true that merely because we made a bad decision yesterday is no reason why we cannot make a better decision today. But it is also true that making bad choices has its lasting effect upon our lives. And even though we may turn back from an unwise decision, there are still far-reaching reasons why we should guard ourselves against making them—for he who persistently makes wrong choices surely isn't going to progress as far as he who consistently makes right choices. The prodigal son repented and was welcomed back with rejoicing.

But this didn't restore the time he had lost or the things he had wasted. Time lost, and journeys traveled in the wrong direction are all subtracted from the measure of our highest possibilities, even though eternity lies before us. This is the life in which the work of this life is to be done. The life that lies beyond will have its own work to be accomplished, its own decisions to be made, its own distance to be traveled. And when we get on a wrong road, when we make an unwise decision, the sooner we do what we have to do to get back on the course, the less we are likely to lose.

—Revised

—March 14, 1948.

Fear—and the Future

THERE is no denying the fear that sometimes takes hold of the hearts of men when unwelcome shapes and shadows appear on the horizon. We have all known the wilting of spirit and the feeling of futility when the prospect of the future is not just as we would have it. A wise man expressed himself on this subject a long time ago. Seneca was his name, and his words are worth repeating: "Truth," he said, "has its own definite boundaries, but that which arises from uncertainty is delivered over to guesswork and the irresponsible license of a frightened mind. . . . Most mortals, even when no troubles are actually at hand . . . become excited and disquieted. . . . We let ourselves drift with every breeze. . . . Let us, then, look carefully into the matter: It is likely that some troubles will befall us; but it is not a present fact. . . . A fire has often opened the way to flight. Men have been let down softly by a catastrophe. Sometimes the sword has been checked even at the victim's throat. Men have survived their own executioners. . . . Life is not worth living . . . if there is no limit to our sorrows, or if we indulge our fears to the greatest possible extent. . . . [So] condemn fear with a resolute spirit even when it is in plain sight . . . and cease to harass your soul."¹ Remember this—and we are still quoting Seneca—"Even bad for-

(Concluded on page 302)



HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATION-WIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN TIME, 10:30 A.M. CENTRAL TIME, 9:30 A.M. MOUNTAIN TIME, AND 8:30 A.M. PACIFIC TIME.

THE SPOKEN WORD

(Concluded from page 301)

tune is fickle." And, so whatever the prospects, whatever the fears, whatever the disquieting thoughts, there is more to be gained by faith and work and resolution than there is by living in fear of all that *might* happen. If we were always to live in fear of all that *could* happen, we would never know one moment of peace in this life. He who is constantly possessed by fear is not a free man; he is in the worst kind of slavery. He who cannot look forward is not a free man. And if life is to be worth living, we must not permit fear to possess us; we must not forever shrink from darksome shadows, always wondering what terrible shapes they are going to assume; we must not forever be hanging in the balance. Men do not think their best or work their best in fear, and we will lose much, and the world will lose with us if we permit our thoughts to be filled with fear. And so we say to a disturbed generation: Go forward and live your lives, and do your work and face the future, and when the "elements" appear to be "in doubt, decide in your own favor," remembering that "even bad fortune is fickle."¹

¹Seneca, On Groundless Fears

—March 21, 1948.

The Certainty that Rises Above Uncertainty*

As our thoughts are turned again to the issues of life, and death, and immortality, we think of those whom we have cherished in life and who have already departed from us—where are they and when shall we again behold them? These, and many other questions, come to call for answer. There are some who feel they have the answer. There are others who deny all possibility of immortality, and still others who accept it with many limitations and qualifications. Those who profess the greatest doubts are often most disposed to talk about the subject. Those who have a quiet assurance of their own personal continuance seem little disposed to raise the issue. Thoughtful men are not given to much talk about things they know so well that discussion is pointless. We don't quibble as to whether or not spring will come again, and yet that we shall come forth from death to life is more certain than spring's return. The Savior of the world simply said: "... if it

were not so, I would have told you."¹ For him and for his followers, and for all men, the question was settled there—"... if it were not so, I would have told you."² The fact that we may not understand the process by which all this will be brought about does not cast doubt upon its reality. Truth, fortunately, is not limited by the present understanding of men. "Behold, there is a time appointed that all shall come forth from the dead."³ This glorious certainty rises above all the uncertainties of our troubled generation. And so, we can say with Emerson: "All I have seen teaches me to trust the Creator for all I have not seen." Both in reason and revelation we find settled assurance of the certainty that we and all those we love and all men of all time shall continue beyond the present, beyond death, unto life everlasting. "... if it were not so, I would have told you."³ If there be those who doubt it, let them doubt no more. If there be those who mourn, let them take comfort. If there be those who love life, let them prepare to live it—always.

*Revised

¹John 14:2

²Book of Mormon, Alma 40:4

—March 28, 1948.

1947 Financial and Statistical Report

(Continued from page 271)

PART II—NON-BUDGET AND NON-TITHING EXPENDITURES FROM CONTRIBUTIONS BY MEMBERS OF THE CHURCH FOR THE YEAR 1947

The expenditures budgeted from general Church funds and paid principally from the tithes are detailed here. The following expenditures were made from further contributions by members of the Church:

Paid for stake and ward building purposes	\$ 1,484,341.00
Expended for stake, ward, and mission maintenance purposes: expenses of auxiliary organizations and for recreation	2,691,596.00
Expended from ward and mission fast offerings	1,084,908.00
Expended from welfare contributions	881,973.00
Assistance rendered missionaries	200,507.00
Expended from general board dues; children's contributions to the Primary Hospital, and donations to temples	254,474.00
Expended by Church schools, in addition to amount listed under	

budget expenditures, from funds derived from tithes and other sources	1,018,000.00
Total non-budget cash expenditures, 1947, from contributions, other than tithing, donated by the Church membership	\$ 7,615,799.00
Expended by the hospitals for the care of the sick, in addition to the amount paid from the tithes and included in part I	40,358.44
Total budget cash expenditures by general Church offices, brought forward	11,263,344.00
Total cash expenditures, budget and non-budget, of the Church for the year 1947	\$18,919,501.00

PART III—THE CHURCH WELFARE PROGRAM

FAST OFFERING DATA

Number of Church members who paid voluntary fast offerings and welfare contributions:

In the wards	176,808
In the missions	44,499
Total	221,307
Amount of voluntary fast offerings and welfare contributions:	
In the wards:	
Fast offerings	\$ 916,515.00
Welfare contributions	934,825.00
In the missions:	
Fast offerings	88,648.00
Total fast offerings and welfare contributions	\$ 1,939,988.00

Percent of Church members who paid fast offerings 74.2%

Average fast offerings per capita in wards \$1.23½

Average fast offerings per capita in missions (based on the number of missions reporting) .52.1

Average fast offerings per capita wards and missions 1.10

Average fast offerings in welfare contributions in wards. 2.50

WELFARE PROGRAM CASH EXPENDITURES

Expended from ward and mission fast offerings and welfare contributions for the care of the needy consisting of food, clothing, rents, light, heat, hospitalization, burials, etc., and for the purchase of commodities for storehouses	1,966,881.00
Disbursed by the general welfare committee for the operating costs of storehouses; for the overhead expenses of the general committee; and for the shipment of relief supplies to Europe	493,386.00
Disbursed by the corporations of the President and Presiding Bishop for direct assistance and for contributions to civic, denominational, and educational institutions	428,187.00
Expended by the hospitals for the care of the sick	40,358.00
Total relief cash expenditures for the year 1947 all included in above grand total of budget and non-budget cash expenditures	\$ 2,928,812.00

This is an increase over the year 1946 of \$ 1,103,172.00

In addition to the cash expenditures of \$2,928,812.00 for welfare purposes, the general Church welfare committee makes the following further financial re-

port, with a statement indicating the production and distribution of commodities for bishops' storehouses and inventories of commodities December 31, 1947.

SUMMARY OF THE ANNUAL REPORT OF THE CHURCH WELFARE PLAN, DECEMBER 31, 1947

FINANCIAL REPORT

Present Net Cash Value:

Current Assets (principally cash and notes and accounts receivable)	\$1,612,861.79
Inventories (principally commodities)	961,877.43
Fixed Assets (land, buildings, etc.)	3,563,508.03
Total Assets	\$6,138,247.25

Fixed Assets Include:

Deseret Industries, Deseret Mills and Elevator, Deseret Clothing Factory, Deseret Coal Mine.

One hundred and ten bishops' storehouses having a total floor area of 458,713 square feet. This is 12 times the area covered by the Tabernacle; and a little more than the area of the Temple Block. There are 56 canneries included in the 110 bishops' storehouses.

Farms, ranches, dairies, and other regional and stake properties, made up of 17,273 acres of land, together with buildings, improvements, equipment, and livestock.

The Fixed Assets were acquired with funds secured from the following sources:

Cash from general Church funds, through the general committee	\$1,407,364.03
Cash from wards, stakes, regions, and priesthood quorums	1,707,363.00
Donations, labor and property	448,781.00
Total	\$3,563,508.03

The fixed assets consist of:

Land and landscaping	\$1,492,564.74
Buildings, furniture, and fixtures	1,421,100.88
Equipment and trucks	543,669.41
Livestock	106,173.00
Total	\$3,563,508.03

1947 Financial and Statistical Report

MATERIALS CANNED AND/OR PROCESSED IN PROGRAM'S OWN PLANTS IN 1947

Vegetables, fruits, jams, and spreads.....	1,132,557 quarts (1,527,170 cans)
Meat, fish, and fowl.....	16,037 pounds (20,772 cans)
Milk, canned (each can equivalent to one quart fresh milk).....	653,472 cans
Milk, bottled.....	133,259 quarts
Miscellaneous foods, drugs, and household items	918,054 pounds
Flour, cereals, and livestock feeds.....	2,004,820 pounds

TOTAL PRODUCTION, DISTRIBUTION, AND INVENTORY OF COMMODITIES FOR BISHOPS' STOREHOUSES, 1947

Items	Unit	1947 Production	1947 Distribution	Inventory 12/31/47
Canned produce (milk, vegetables, fruits, jams, and spreads).....	quarts	1,939,868	792,169	1,330,092
Animal products (butter, eggs, and meat).....	pounds	666,532	641,933	76,517
Vegetables, fruits, and preservatives (not canned).....	pounds	2,556,295	1,604,206	731,171
Grains and grain products.....	pounds	4,601,439	1,347,824	5,002,259
Other foods.....	pounds	27,908	98,483	66,415
Various drugs and household supplies and soaps.....	items	96,157	211,000	159,145
Cotton, hay and miscellaneous items	pounds	1,143,281	Used to produce other budget items	50,561
Fuel (mostly coal).....	tons	9,370	5,283	4,426
Clothing and dry goods.....	articles	157,768	153,766	299,473
Furniture.....	articles	220	541	238

In addition to the distribution reported above, there were sent from storehouse stock to Saints in foreign missions 545,504 quarts canned produce, 184,072 pounds of meat and land, 650,817 pounds of grain products and 44,391 bars of soap and miscellaneous items.

GROUP CANNING

The following canning was done at welfare canneries for their own use by 632 groups, consisting of 12,345 people:

Fruits and vegetables.....	715,785 quarts (942,233 cans)
Meat and fish.....	27,620 pounds (22,709 cans)

964,942 cans

FIELD ACTIVITIES

Field activities carried on in the production of the 1947 welfare budget include 818 crop projects, cultivating 4,758 acres of land; 227 livestock projects, which produced 1,736 head of livestock, 5,511 chickens, 282 rabbits, and 24 stander of bees.

Eighty-two thousand five hundred twenty-five man days of work were donated on these projects, and 11,552 man days of work were donated in operating storehouses and processing plants.

For purposes other than the production of the budget for the bishops' storehouse program, there were 140 crop projects, 49 livestock projects, and 55 manufacturing projects operated during 1947. These agricultural projects utilized 978 acres of land and produced 128 head of livestock.

ASSISTANCE RENDERED

There have been from 17,913 to 55,460 persons assisted through the bishops' storehouse program each year since 1938. In 1947, there were 24,458 persons so assisted in the United States. We also sent to Europe enough food and clothing to help a large number, or over 50,000 persons all told in 1947.

During this period and outside of Europe more than 1,178 families have been helped to become self-supporting; 9,626 persons have been assisted in other ways; and 1,744 construction projects have been completed in addition to the construction for the bishops' storehouse program.

WELFARE MEETINGS BEING HELD

Of the 163 stakes reporting, 146 hold stake welfare committee meetings monthly or oftener, and 17 hold them less frequently. Of the 1,139 wards reporting, 247 hold weekly ward welfare committee meetings; 803 hold them less frequently; and 89 are not holding any meetings.

PERSONS RELINQUISHING GOVERNMENT RELIEF

During the past five years 2,198 persons have relinquished their position on government relief rolls; of this number 948 have been rehabilitated and are receiving no aid from the Church, nor so far as known from any other gratuitous source, 810 are yet receiving part of their support from the Church; and 440 are receiving all their needs from the Church.

RELIEF SUPPLIES SENT TO FOREIGN MISSIONS

Relief supplies sent to European and Pacific Missions through the welfare program, as of March 15, 1948. (Shipments commenced October 29, 1945.)

Eleven pound parcel post packages:

To European missions	6,219 parcels of clothing
	6,726 parcels of bedding
	31 parcels of food
	556 parcels of clothing
To Pacific missions	386 parcels of food

Total 16,018

A total of 16,018 parcels which together with 1,059 quilts and blankets shipped by the United States missions to Holland and Germany and 5,747 pounds of food shipped to the Tahitian mission, is the equivalent of seven freight carloads, valued at \$38,720.00.

In addition to the foregoing, shipped by parcel post, we sent to Europe in bulk shipments:

33 cans of clothing
55 cans of food

A total of 88

The value of these 88 cans was \$846,964.00. This makes a total of 95 freight carloads, valued at \$935,694.00 shipped at a cost for cartons, transportation, insurance, and handling, and purchase of some items not available from storehouses, of \$345,319.47. A total of \$1,281,013.47.

The materials sent to foreign missions went to the Church members in Austria, Belgium, Great Britain, Czechoslovakia, Denmark, Finland, France, Germany, Netherlands, Norway, Japan, China, and Tahiti.

In addition to the above, the general Church warehouse mission shipped 6,323 pounds of clothing to the Indians in the Navajo-Zuni Mission.

PART IV—STATISTICS

Number of stakes of Zion.....	170
Number of wards.....	1,293
Number of independent branches.....	132
Total wards and independent branches.....	1,425
Number of missions.....	42
Church membership.....	
Stakes.....	843,021
Missions.....	173,149
Total.....	1,016,170
Church growth.....	
Children blessed in stakes and missions.....	36,458
Children baptized in stakes and missions.....	18,264

Converts baptized in stakes and missions.....	10,471
Social statistics.....	
Birth rate per thousand.....	43.9
Marriage rate per thousand.....	19.2
Death rate per thousand.....	5.8
Missionaries.....	
Number of missionaries in the missions of the Church.....	4,132
Number engaged in missionary work in the stakes.....	3,298
Total missionaries.....	7,430
Number of missionaries who received training in the mission home during 1947.....	2,134

EXPLANATORY REMARKS

(These remarks were made by President Clark during and following his reading of the Financial and Statistical Report.)

As a preliminary statement, I should like to say this regarding salaries: The Church has not and does not now pay extravagant salaries. We have tried to accommodate the salaries of those who draw compensation from the Church to the "Little Steel formula." In addition to that we have made certain adjustments in particular cases to meet the needs of the individual. We have tried to see that no one suffered. We have been unable to relieve them of the necessity of living modestly and

frugally, but we do have in mind their needs, that none shall suffer.

But I think it might be well to say here that under arrangements which have been made and which we are making, we are photomicrofilming the public records of several of the countries of Europe as well as parts of the United States. Great as our genealogical library already is, when we get through with this operation which we are now undertaking, it will, I am sure, be easily the greatest genealogical library in the world; and our people will be able to come here to our library, those who come from foreign lands or whose ancestors come from foreign lands—and all of us came from foreign

lands originally—will be able to come to our library here and do their record work here in great part which heretofore they had to go to Europe to do.

As President Smith told you yesterday, we have now shipped as of this date one hundred carloads of food and clothing to Europe. Their needs are still great, but there are some observers returning from Europe who say that they are eighty percent of their normal production. It may be that notwithstanding the individual cases that we hear of, of great hardship, yet they over there may have acquired some of our habits and are glad to take all they can get. Please do not misunderstand me. The suffering is great, and we must not discontinue our efforts. But it is a relief to know that possibly the whole situation is not so bad as we might expect. (Continued on page 311)

Editorials

The "New Look" for Mothers

It isn't any too soon that the "new look" for women be applied to the mothers of men. This "new look" will turn women back to the old—just as fashions complete the cycle—and help mothers resume some of the old virtues and discard some unwise fashions that have until now been popular. In recent years, news headlines such as "Divorce, Desertion, and Delinquency" vie for attention with current scientific development. Women must shoulder a great deal of the responsibility for the bad conditions since they are the homemakers; and when things go wrong in the home, they go wrong in the community and in the nation.

Liberation from home drudgery that our grandmothers experienced has not resulted in the great development that might have been foreseen, and in which it could and should have resulted. The leisure that has been granted to women as a result of the development of factories and utilities has too often been dissipated in worthless activities. Maybe Gandhi was not too far wrong when he resisted industrialization of India; probably he had seen the effects of a carefree and footloose western womanhood.

I am not one to cry that yesterday was better than today or that I would like to have time turn backward. In fact, no one would dislike more than I the idea that we should return to that time when wool had to be sheared, carded, and woven in each household or that the best time was when wheat was grown, ground, and stored by each family. But there are times—and Mother's Day calls them vividly to mind—when we cannot help wonder why women have been freed from drudgery in order to play unending games or make the rounds of numberless movies, while there is so crying a need in the home and in the community for the rare talents that women possess.

There are numerous ways in which women can prove that their mother hearts are still alert and active, and that women are worthy of the leisure that has been accorded them. One of the best proofs is to make home life more enjoyable. This is essential if divorce and delinquency are to be curtailed. Since even the best mothers cannot be absolutely sure that their children will always be all that they should be, it behooves all women to study more carefully and consider more prayerfully the means of rearing stalwart, upstanding families. And it is an assured thing that it is better to have tried to indicate the manner in which children and adults should live than it is to waste time in fruitless activities.

Let me hasten to add that there should be time for cultivation of friends through conversation and social gatherings. More time should also be taken

for genuine improvement of the mind and body. Nowadays too frequently women are saying, "I really don't have time to do the things I ought to do." If only they will stop to think, they have so much more time than their grandmothers—or even their mothers—had. Yet these women of the "old look" had time for cementing friendships, for visiting the sick, for helping the unfortunate—as well as for the rearing of stalwart sons and daughters whose lives have exemplified the teachings of their parents.

The "new look" for mothers should call women back to a restatement of sane values, for no greater joy can be experienced than in seeing children grow into healthy, hopeful, purposeful adulthood. Even though in modern times this rearing of children is difficult, there is nothing that can quite measure to the satisfaction of this assignment given to women by their Creator.

One of the prophets of old said, "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?" (Ezek. 18:2.) Of course, Ezekiel wished to prove that salvation is a matter of individual choice and effort. Nevertheless, the old adage still holds, also from one of the prophets: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

In a world crying for men and women of vision and leadership, mothers in Israel should return to that valiancy which gave stamina to our ancestors and made them respected today for their rare qualities of stability.

The "new look" for mothers will prove a returning to the tested ways of living, for a more abundant enjoyment of life.—*M. C. J.*

This Is the Year; now Is the Time

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; . . .

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D. & C. 101:77, 79-80.)

THAT is what the Lord thinks of the Constitution of the United States of America. That Constitution provides that the citizenry elect a president every fourth year. This is the year.

And as we contemplate these things we call to mind that the spark that grew into the American Constitution was first kindled in the hearts of men, men like Hamilton, Robert Morris, the Pinckneys, and Washington—and the thousands of men who believed as

(Concluded on page 305)

Evidences and Reconciliations

cxiii. Were There Pre-Adamites?

BELIEF in pre-Adamites is very old. While it appears in many forms, it usually assumes that a people lived in "the land of Nod," contemporaneously with Adam and Eve. Commonly it also provides Adam with another wife, one "Lilith." This belief cannot be accepted, since it is not supported by historical facts. Indeed, it is cluttered up with the unsupported imagination and superstitions, handed down from the past and gathered through the centuries.

In recent times, however, in the days of modern science, discoveries have been made which have revived the discussion of pre-Adamites. Fragments of skeletons of human-like beings, believed to antedate the present human race have been found. Sometimes the finds have been slight, a tooth, leg bones, a partial skull. Yet, examined in the light of modern knowledge, they would seem to belong to races not now on earth. Other finds have been more extensive. Caves have been discovered with pictures on the walls of subjects, chiefly animals, indicating a past age. Ancient lake dwellings and the contents of kitchen middens add to the opinion that manlike beings lived on earth long ages ago, before the coming of the human race. These finds cover all the continents of the earth.

So many such discoveries have accumulated that students of the subject have tried to reconstruct parts of the story of these pre-human creatures. Several races and their habitat have been set up. A large, well formed race, known as the Neanderthal men are said to have lived in Europe and beyond. In time they became extinct, and disappeared utterly from their former haunts. Following them came the Cro-Magnons. They roamed over Europe and beyond. Finally they died out also, and vanished from the earth. The histories of these and other supposed races of manlike creatures are much the same as of many other forms of life that have lived on earth, but have long since disappeared—as for example, the dinosaurs.

Admittedly, much of the so-called knowledge about human-like beings before the coming of the human race is in the region of inference or hypothesis. The discoveries are here. They can not be denied; but the inferences from them are subject to constant revision.

However, the evolutionist—the type who insists that all living things on earth, including man, have developed by gradual processes from a single cell, perhaps from the same cell—has seen in these manlike beings a confirmation of his view. They have become to him intermediate forms between man as he now is and the lower animals. Since evolution itself is but a scientific theory, not yet risen to the dignity of a fact, such an assumption is but adding theory to theory, inference to inference. Models are on exhibition in many museums showing the steps by which, say a fish, so declare extreme evolutionists, became a man. Thoughtful people will recognize in such presentations, man's feeble efforts, with limited knowledge, to discover truth, often with false conclusions.

Nevertheless, it must also be admitted that no one can safely deny that such manlike beings did at one time roam over the earth. The Lord, not man,

made the earth. At his pleasure he did many things not understood by us. The huge mastodons, imprisoned in the ice of the north, the skeletons found in the asphalt pit in Los Angeles, the great dinosaurs dug from the rocks; the small trilobites in early rocks; the coral reefs on mountainsides, and a thousand other forms of now extinct life, speak of a wonderfully varied story of creation, far beyond the understanding of man.

We are obliged to leave many things with those which are yet unknown.

Of some things we may be certain, as they have come to us through the higher knowledge—revelation.

Adam dwelt as a spiritual being with his Father in heaven. He was commissioned to initiate the work connected with the plan of salvation on earth. He was brought to earth, after having had a part in creating it, and was given a body made from "the dust of the ground." His helpmeet Eve likewise descended from spiritual spheres, to assist in the great work assigned them. How all this was accomplished is not known. The mystery of the "creation" of Adam and Eve has not yet been revealed.

But we do know, and this is the present answer to the pre-Adamite discussion, that we and the whole human race are descendants of Adam and Eve. Our earthly genealogies are traced back to these our first parents, and stop there.

In the present state of knowledge, scientific or revealed directly, it is folly to worry about pre-Adamites. Speculation about them, whether such people ever lived, what they did, what became of them, or their relation to the children of Adam, leads nowhere. It only confuses the mind. Latter-day Saints accept all discovered facts, but hold theories in abeyance. Latter-day Saints are content to know that much is yet to be learned; they wait, therefore, patiently, for the larger day of knowledge, without disturbing the equanimity of their lives.—J. A. W.

(For a popular account of the subject reciting the finds and the inferences therefrom, see *Men Before Adam*, by Anne Terry White.)

This Is the Year; now Is the Time

(Concluded from page 304)

they, but whose names history fails to record. There it was nurtured until it blossomed forth into the glorious document that it is. And if it ever dies, it will first die in the hearts of men—not of those men in government, whose daily activities are followed by the world press, but those millions of unnamed men and women who daily enjoy its blessings.

This is the year, and now is the time, while there are many candidates for all political offices, federal, state, and county, to investigate for oneself each candidate. What is his record? What are his actions now? Is he the man who should be nominated? Now is the time to see these men and the causes they represent, as they are, because as nominations near, and certainly in the heat of pre-election week, facts are often distorted and colored to suit selfish purposes.

To keep American liberty untarnished in the nation, in the states, and in the neighborhoods that men call home, this is the year, and now is the time, to make sure of the candidates for political offices.—A. L. Z., Jr.

Sacrament Meeting Attendance and Sabbath Day Observance

CAN an able-bodied member of the Church be considered to be observing the Sabbath day when he fails to attend his sacrament meeting? Are we expected to observe the Sabbath in the spirit in which the original commandment was given and in the spirit in which it was reiterated in our day, or have changing conditions modified and "liberalized" our living so that we might engage in some activities which, in the past, have been banned? Do we attend sacrament meetings only when we feel the special speaker might be interesting, or do we attend because the Lord has so commanded and we are anxious to be recipients of his blessings through keeping the covenants which we have made with him?

From the record of Sabbath observance and sacrament meeting attendance in the Church today it would appear that some brethren and sisters have adopted a dangerous habit of indifference, self-justification, or rationalization, all of which tend to lessen faith and devotion. The injunction, however, given by President Brigham Young the day after the pioneers arrived in the Great Salt Lake Valley still remains in full force. On that day the Saints were counseled by their prophet-leader that:

... they must not work on Sunday; that they would lose five times as much as they would gain by it. None were to hunt on that day; and there should not any man dwell among us who would not observe these rules. They might go and dwell where they pleased, but should not dwell with us.

Every true Latter-day Saint may know what course is pleasing to the Lord. The commandment to observe the Lord's day was first given to the Children of Israel from Mount Sinai. Since that time it has been reiterated in each dispensation.

The Bible is clear that, so far as that record is concerned, to its very end, Sabbath observance continues to be the law. The Book of Mormon definitely makes the same commandment a part of gospel teaching. The Doctrine and Covenants, the most modern of scriptures, confirms the previous teaching and enjoins strict observance of the Sabbath day.

At no time has there been any pronouncement, scriptural, or otherwise, to change the commandment. Therefore, regardless of what others may do or what other churches may sanction, Latter-day Saints are under obligation to give strict observance, to "rest from your labors, and to pay thy devotions unto the Most High." (D. & C. 59: 10.)

The commandment continues:

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy

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Melchizedek

April 15, 1948

TO PRESIDENTS OF STAKES

Dear Brethren:

It has been decided by the Council of the First Presidency and Quorum of the Twelve that the restoration of the Melchizedek Priesthood should this year be commemorated by the holding of services on the second Sunday in June. These services should include appropriate songs and discourses upon the subject of the restoration of the Melchizedek Priesthood.

We ask each president of stake to get in touch with each of his ward bishoppics and presidents of branches, if any, and convey this request to them, advising them of the nature of these services as indicated above.

We trust that every effort will be made to increase the faith and the testimony of the people by these services. The regular sacrament meeting should be used for this purpose.

In stakes where quarterly conferences are being held on that date (June 13), it is suggested that the evening session of the conference be dispensed with and that in lieu thereof the regular sacrament meetings be held in the various wards and branches, with services as above indicated. In cases where the second meeting of the Sunday sessions of the conference is held in the evening, it is suggested that such session be held Sunday afternoon, leaving Sunday evening free for the commemorative services.

Faithfully yours,

Edwin S. Smith
Franklin D. McKay
David D. McKay
The First Presidency

may be full. . . . And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance . . . the fulness of the earth is yours . . . and good things which come of the earth, whether for food or for raiment . . . to strengthen the body and to enliven the soul.

And then the final injunctions and promises:

And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. . . . But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. I, the Lord, have spoken it, and the Spirit beareth record. Amen. (*Ibid.*, 59:13-24.)

Brethren bearing the Holy Melchizedek Priesthood are particularly urged to give serious consideration to proper observance of the Sabbath in their

homes and among their families. Amusements, sports, outings, visits to pleasure resorts, fishing, hunting, and other forms of recreation are in direct violation of all commandments and teachings on this subject. Unnecessary work or travel should also be avoided. Advance preparation should limit even household duties to a minimum. The spirit of rest, worship, and prayer should be fostered in every home.

BRIGHAM YOUNG SAID:

If the Latter-day Saints magnify their calling, walk humbly before their God, do the things that are pleasing to their Father in heaven, and walk up to their duty in every respect, I am bold to say that not five years only, but scores of years, will pass away without the Saints ever being interrupted, or driven again from their possessions; thus far it is for our good.—*Journal of Discourses*, 1:144 (after five years in the valley).

THE IMPROVEMENT ERA.

Priesthood

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS, RICHARD L. EVANS, OSCAR A. KIRKHAM, S. DILWORTH YOUNG, MILTON R. HUNTER, BRUCE R. MC CONKIE

Calling of Stake Missionaries

IN the new Melchizedek Priesthood *Handbook* one entire section has been devoted to the work in and administration of stake missions. Questions continue to arise, however, which makes it seem desirable to offer further explanation on various items connected with this activity of the Church.

Stake missionaries should be selected from presidents and members of seventies quorums in preference to other sources. Although it is entirely proper for stake presidents to call sisters, high priests, and elders into this work, generally speaking, the bulk of those serving should be taken from the seventies quorums.

The First Council of the Seventy urges that at least two members of the presidency of each seventies quorum should be serving as stake or foreign missionaries at all times. Such brethren should, of course, be relieved from committee and other special assignments during their mission tenure. In addition, a substantial number of the quorum members should serve in the stake missions at all times.

It is the special calling of seventies (1) to qualify by study, faith, and personal righteousness to stand as witnesses of the restored gospel; and (2) to use their talents and abilities in active missionary work.

As President Joseph F. Smith so eloquently expressed it:

They are required to be special witnesses of the Lord Jesus Christ. It is expected of this body of men that they will have burning in their souls the testimony of Jesus Christ, which is the spirit of prophecy; that they will be full of light and of the knowledge of the truth; that they will be enthusiastic in their calling, and in the cause of Zion, and that they will be ready at any moment, when required, to go out into the world, or anywhere throughout the Church and bear testimony of the truth, preach the gospel of Jesus Christ, and set examples before the world of purity, love, honesty, uprightness, and integrity to the truth.

Some Christian nations lately went to war with each other. What for? Pride—to please a selfish, worldly, carnal, wicked heart. And the priests, the majority of them being of the same faith, on both sides of the line of battle, prayed to the same God for success in slaying the opposing army.

—Brigham Young

New Reporting Procedures

AN analysis of reports received for the first quarter of 1948 indicates that in some cases obsolete report forms are being used and that in others the instructions concerning new information required have either been disregarded or misunderstood.

All roll and report books, except those mailed out this year and marked "1-48 Revised" on the flyleaf, are obsolete and should not be used under any circumstances. Sufficient copies of the new revised record books to supply the needs of all quorums, groups, and stake Melchizedek Priesthood committees were mailed to stake presidents earlier this year. Please discontinue at once the use of any old Melchizedek Priesthood record books and begin using the new ones provided by this office.

Apparently many brethren have failed to read the instructions on page two of the several roll and report books with reference to the new item asked for known as "number (or percent) engaged in any Church work." In the majority of cases during the first quarter this information was either incorrectly ascertained or completely disregarded. Its purpose is to determine the percentage of brethren bearing the priesthood who are doing something in the Church to keep alive in one way or another their Church affiliation. The specific instructions given in the roll and report books are stated herewith for the information of all concerned:

Number (or percent) engaged in any Church work. This item is on the quarterly report. Any effort actually expended which demonstrates a willingness to promote the temporal or spiritual program of the Church may be considered "Engaged In Any Church Work." *Following is a suggestive list of items which may be so considered:* Attendance at priesthood meeting, sacrament meeting, Sunday School, M.I.A., or committee meetings; payment of tithing; payment of fast offerings, if paid by members themselves; contributing to Church welfare program either in cash or labor; contributing to building programs, either in cash or labor; engaging in service project for the benefit of others.

When you promote God's interests you promote your own.

—Brigham Young

Melchizedek Priesthood Monthly Quorum Lesson for June

LESSON FIVE: JUNE 1948

"Officers', Quorum, and Leadership Meetings"

References: Melchizedek Priesthood *Handbook*, Section VI-A, p. 32 to Section VII-A, p. 41.

1. How often should quorum presidencies' council meetings be held?
2. What "is a sure sign" that quorum presidencies should meet more often?
3. Study carefully the recommended procedure for a quorum presidency meeting.
4. Should the quorum secretary and group leaders attend the quorum presidency's council meeting?
5. How often should the quorum presidency meet with the three standing quorum committees?
6. Discuss the eight purposes listed for the holding of the weekly quorum or group meetings. Of course, it is understood that one of the important reasons is to study the gospel of Jesus Christ.
7. Six elements which help to assure success in quorum or group meetings are listed on page thirty-four. See if you can add several other elements requisite for success of the meetings.
8. Describe the order of business in the opening exercises in a ward or branch priesthood meeting.
9. After separating into their various groups for class work, what procedure should be followed in conducting the group or quorum meeting?
10. At what time should priesthood meetings be held?
11. For brethren holding the priesthood, what suggestions are given in regard to Sunday School?
12. When should monthly quorum meetings be held where all quorum members live in one ward and where they live in two or more wards?
13. What are the purposes of holding monthly quorum meetings?
14. Point out the differences between the monthly quorum meeting and the monthly stake Melchizedek Priesthood and priesthood leadership meeting.
15. Who should attend the monthly stake Melchizedek Priesthood and priesthood leadership meeting?
16. What are the purposes of this meeting? Study the chart on page 38.
17. What are the departmental divisions in the monthly stake priesthood leadership meeting?
18. Describe the "alternate plan."
19. Who is responsible for the class instructors and what materials should be given at the stake priesthood leadership meeting?
20. Discuss departments 5, 6, and 7.



The Presiding

Ward Teaching

Preparation

THE foremost responsibility of a ward teacher is to prepare himself thoroughly to do the work that has been given him. Preparation will consist not only in preparing the heart, but also the mind. No ward teacher realizing the magnitude of his calling would approach the task without first petitioning for divine aid. To make such an appeal, his first step will go far towards successfully opening the door to all known resources that will be needed to make preparation complete.

The teacher has been instructed to see that there is no "hardness with each other, neither lying, backbiting, nor evil speaking." If he expects to remove those evils from the hearts of others, he must first eliminate them from his own through the exercise of humility and sincerity.

His responsibility does not end here. When the hour for teaching arrives, the time for preparation is past. He should never be found guilty of wasting the family's time. Teaching means exactly what it implies—to instruct, encourage, and strengthen. It is impossible for the teacher to teach that which he does not know, therefore, he should, through diligent study, store his mind with useful information. A comprehensive study of the scriptures will aid in acquiring the knowledge that should be at his command.

It is not necessary to be highly educated to qualify as a teacher. The writ-

YOUTH WARD LEADERSHIP OUTLINE OF STUDY

JUNE 1948

THE lesson for June will be a review of the study material presented in this column for November and December 1946.

Mimeographed copies of the lessons will be sent to each bishop one month in advance. Bishops are requested to immediately place the material in the hands of the leader who presents the lessons during the monthly meeting of the ward youth leadership committee that he may have ample time to make adequate preparation.

A Challenging Record



NEIL D. BINGHAM

From the time Neil was ordained a deacon until he was ordained a priest, five years, he had a perfect attendance record at priesthood meeting. He has recently been ordained an elder and would have had a perfect record for seven years except one Sunday spent in the hospital and one Sunday when he was out of the state.

Neil is the son of Bishop and Sister Thomas S. Bingham, Riverside Ward, Lake View Stake.

L.D.S. Girls

Questions and Answers

Question: May girls who attend specified meetings of the program while living away from home qualify for an Individual Certificate of Award?

Answer: Girls may qualify if all minimum requirements are met as specified on pages 31 and 32 of the *Handbook for Leaders of Latter-day Saint Girls*, and as long as attendance at meetings in other wards is ascertained by the bishop or advisers of their own wards.

Question: In a small ward, where members of the ward committee act in two capacities, (1) as committee members, (2) as advisers, is the committee organized as suggested by the Presiding Bishopric?

Answer: Yes. However, it is expected that where a committee member acts in two capacities, as outlined above, she will perform the duties of both positions.

Question: How are percentages to be figured where wards were not organized during the entire year? Are averages to be based on the entire twelve months or on a pro rata basis from the date of organization?

Answer: We quote from page 29, the third paragraph, in the *Handbook* for this program:

In the case of a division of the ward during the year, groups can only qualify by transferring to the new ward each girl's record from the beginning of the year or from the time she moved into the old ward, thus taking her record entirely out of her former group and crediting it only to her new group.

Records for the award are to be based on the twelve months of the calendar year, January 1 to December 31. There are to be no exceptions.

Question: Is it permissible to hold a meeting with the ward committee for Latter-day Saint girls separate and apart from the ward youth leadership meeting?

er has in mind a good brother who is now very successful as a teacher, but whose educational training is somewhat limited, yet he possesses a thorough knowledge of the gospel. His knowledge is the basis of the strong testimony he bears, and as he makes his spirited declarations concerning the truthfulness of the gospel, many hearts are moved.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (Acts 20:28.)

There is no hour of any day when the teacher is free from his responsibilities. His work is not done until he has awakened within every man, a realization of the obligations he owes to his family, his fellow men, and his God.

AARONIC PRIESTHOOD, BAKERSFIELD DISTRICT, CALIFORNIA MISSION, VISIT ST. GEORGE TEMPLE



Fourteen Aaronic Priesthood members and their leaders from the East Bakersfield, West Bakersfield, and Taft Branches, of the Bakersfield District, California Mission, pause-n-pose in typical boys' fashion as they return from a trip to Hoover Dam, through Zion National Park, and to the St. George Temple, these boys were newly in three hundred baptisms for the dead. The trip was in recognition of their outstanding achievements in the Aaronic Priesthood program—each boy receiving the Individual Certificate of Award for 1947 as provided by the Presiding Bishopric.

Bishoprie's Page



Edited by Lee A. Palmer

Aaronic Priesthood Leaders

How to Become a Real Boy-Man

Be the kind of man you loved when you were a boy.

—by Lee A. Palmer

Answer: Please refer to the footnote on page 19 of the *Handbook* for this program.

Bishops of large wards may find it advantageous to hold this meeting in two divisions: (1) A meeting with the ward Aaronic Priesthood committee at one time, (2) A meeting with the ward committee for Latter-day Saint girls at another time. This may be advisable where there are large enrollments of young people needing attention which would make a combined meeting too long and too slow moving. The bishop should use his best judgment in such cases. Where this is done, however, the same order of business should be followed as nearly as possible in both meetings.

Small, or even medium-sized wards, will find it better to hold the ward youth leadership meeting as outlined.

Aaronic Priesthood

L.D.S. Girls

Increase in Awards Over 1946

ALL along the line, there is an increase in the number of awards for 1947 over 1946. There are some rather startling developments brought to light in our computations. Note the present increase in each instance in the following records and note particularly the amazing record in the L.D.S. girls program:

Applications approved during January, February, and March

Aaronic Priesthood	For 1947	Same Period For 1946	Percent Increase 1947 over 1946
Standard Quorum Awards	1,315	1,167	13%
Individual Certificate of Award	9,196	6,492	43%

L.D.S. Girls

Standard Group Awards	1,317	641	105%
Individual Certificates of Award	9,196	6,492	43%

The boys and their leaders have only one hope of saving face, i.e., applications for awards are coming in since April 1 in greater numbers for boys than for girls. Present indications are that the boys will be the victors in Standard Quorum Awards over Standard Group Awards, but there is little doubt that the girls will remain the leaders in the number of Individual Certificates of Award. A final tabulation will be published when all applications are received.

Question: May a girl qualify for an Individual Certificate of Award if she becomes twelve years of age July first or after?

Answer: No. Again, refer to page 31 of the *Handbook* for this program.

Eligibility for this award is to be based upon the individual's record during the twelve months of the calendar year. Thus

a girl may earn the certificate if she becomes twelve years of age on or before April 1, provided she establishes a record of attendance at Sunday School and Y.W. M.I.A. of one hundred percent for the remainder of the year, which would give her an average of seventy-five percent for the full year; and provided she paid a full titling and observed the Word of Wisdom from January 1; and provided the other requirements are met as specified.

A CHALLENGING RECORD FROM PENDLETON WARD AND UNION STAKE

Bishop Milan D. Smith and his counselors of the Pendleton Ward, Union Stake, were determined that their ward should win the photograph of President George Albert Smith, offered by the Stake Aaronic Priesthood Committee to the ward having the greatest percent attendance of young men and young women twelve to twenty-one years of age at the stake youth banquet Saturday, March 20, and at both sessions of quarterly stake conference Sunday, March 21. When noses were counted, every boy and every girl was present for a one hundred percent record of attendance for Pendleton.

The framed, enlarged photograph of President George Albert Smith is proudly displayed as the coveted prize for this outstanding achievement. Bishop Smith commented: "That portrait of President Smith will look mighty nice hanging on the wall of our new chapel."

There was some close competition in this undertaking as witness the following ward percent attendance records of the same age groups of young men and young women: Imbler, 86; Walla Walla, 81; La Grande Second, 68; Baker, 64; with a stake average of 78 percent attendance. Is there a ward or stake in the Church that can equal these records of attendance of young people at both sessions of a quarterly conference and a youth banquet the preceding evening?



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and having no conveyances or animals to draw them they built handcarts and started their pilgrimage across the plains to the valley we are now in. Many of them lost their lives by starvation and cold. Some of the bravest and most courageous people in all the world were with those groups that were willing to turn their backs on the so-called civilization to go into the wilderness and make their homes among the wild beasts and the still more savage red man.

One hundred years ago last July the first of those people arrived here; one hundred forty-three men, three women, and two children were in the first company. What did they find here? It may be illustrated by what was said by a stranger who some years later referred to this as a desert country. He was talking to my grandfather for whom I was named, and he said:

"Mr. Smith, why did your people leave that wonderful, rich, fertile land in the east and come here into this God-forsaken country?"

And Grandfather's reply to him was typical of the man:

"Why," he said, "we came here willingly because we had to."

A hundred years have elapsed since that time, and today we are meeting in a house that was erected by those people. Among the first things they did after they came here was to take possession of the country in the name of the United States—it was then Mexican territory—and then they began building their little homes and houses of worship. The first place of worship was not very far from where I stand on this block, called the Old Bowery.

The first Sunday after they arrived, they held religious services. The fact that they were uncomfortable; that they had no homes to shelter them, made no difference. They were in the service of the Lord. They were his children, and so they were called together as has been the custom ever since the beginning, on the Sabbath day, to worship our Father in heaven.

It may be of interest when we think of the desecration of the Sabbath day in our own land—I speak of the land of America—a day that has been set apart by many people for their vacations and for their pleasures, notwithstanding there thundered down from Sinai one of the Ten Commandments that we should honor the Sabbath day and keep it holy. One of the first sermons that was preached in this valley was by President Brigham Young, and he warned the people to honor the Sabbath day and to keep it holy, and no matter how difficult their circumstances they were not to go out and do manual labor on the Sabbath day. From that time on, the Church of Jesus Christ of Latter-day Saints has encouraged its people to remember the

Sabbath day to keep it holy because it is pleasing to our Heavenly Father that we so do.

From that little group of people that came into this valley, they began to scatter. Today in Idaho there are over one hundred thousand members of the Church—in Wyoming large numbers; in Nevada large numbers; in Arizona, and California—it may be of interest to some of you to know that in the territory surrounding Los Angeles there are more members of the Church of Jesus Christ of Latter-day Saints residing now than in any other section of the country outside of the Salt Lake Valley. The Church membership has continued to grow and spread. I haven't mentioned Colorado. I haven't mentioned some of the states in the north. I haven't mentioned western Canada.

In every part of the United States there are branches of the Church and wards and stakes, in many parts, the population of which is largely a membership of the Church of Jesus Christ of Latter-day Saints. And here we are in this house today. Count your many blessings. Think of our opportunities. Think of our privileges. I wonder if we can be grateful enough for what the Lord has done for us.

In a hundred years, the name of a church that was held in derision by many of our Father's children, has become honored by the great and the good and the wise men and women of the world. Almost every day there comes into the Church offices at Salt Lake City correspondence from different parts of the world that praises the membership of this Church. Many of these letters are written by members of other churches or by people who belong to no church. Only last year you all but visited here by the governors of all but five of the states and territories of the United States. They came here to hold a convention. They attended an evening meeting in this house, representatives from all these various states and territories. They had their wives and secretaries and associates. There were over four hundred of them as I remember now. They met in this Tabernacle, and some of those individuals who were here remarked after the meeting concluded, there was something different here from what they had found elsewhere.

Last year the board of directors of the United States Steel Corporation, some of whom had not been here before, met in this city. They had a noon-day luncheon in the Hotel Utah and invited their friends in while they were here, and after the meal was over, the president announced that there was no program, but if anybody had anything to say he was at liberty to speak.

Former Governor Miller of New York, who was the counsel general of the United States Steel Corporation, said: "I would like to say a few words," and after that, referring to the fact that he had been in our canyons and seen the valleys and had visited Brigham Young University and the fine

campus there and other things that he had observed that interested him very much, he said:

These people here have something that we don't have. I don't know what it is, but they have it and we do not. It may be spirituality or something else. You may call it what you will, but I am saying to you that they have something that we do not have where we live.

My brothers and sisters, that is what you feel this morning, the inspiration of the Lord. He has promised us that when two or three of us shall meet together in his name he will be there and that to bless them, and when congregations such as we have this morning assemble, I am sure that under those circumstances they are entitled to his blessings. I have no doubt we have in this audience this morning many people not members of the Church of Jesus Christ of Latter-day Saints, but they are his children, his sons or daughters, and in this house they will feel that influence and that spirit that inspires men and women to righteous living. We want them all to know that, crowded as we are, they are all welcome, and we hope they can be made comfortable.

THE Church continues to grow and develop. Why? Because it is the Lord's will. He has promised us if we would do our part that he will open our way, and he has done it in a marvelous manner, even since the great world war in those countries that were torn with strife. We have today more than four thousand missionaries traveling over the face of the earth, mostly men, some women, giving their time, offering what they can in the way of encouragement to a sick world, for we are a sick world, calling men and women to repentance, assuring them that unless they turn unto the Lord there will be no peace. These missionaries pay their own expenses or have their expenses paid by their loved ones, receive no compensation from the Church whatsoever, and the desire is that all men and women, wherever they may be in the world may have brought to them the gospel of Jesus Christ our Lord, to the end that they will acknowledge God and his Son Jesus Christ, be willing to take the advice of the Father of us all and live in such a way that in the end we may have eternal life in the celestial kingdom. "Eternal life," think of it, in the celestial kingdom, and the Lord has promised that.

Now today we are here, representatives from many parts of the world. We come, I hope, with worship in our hearts, with love in our hearts for our fellow men.

The second great commandment which was equal to the first, the Master said, "Love thy neighbour as thyself," is the key word to the Latter-day Saints, if I may use that term, to bring us near to the Lord, loving his other children as we love ourselves and so

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doing desirous of bringing to them the knowledge of the truth. Today in this house that was dedicated to him, builded during the poverty of the people, we are met in worship. The great temple to the east of us, one of the beautiful buildings of the world, was erected by the people when they lived under very poor conditions.

I call your attention to the fact that during the last one hundred years the Latter-day Saints have been contributing their means for homes and schools and houses of worship, and at the same time they have sent into the world seventy thousand missionaries who have spent their own money and contributed their time.

Since World War II these people, living in these valleys where the Church is organized and where we have our branches and wards and stakes, have sent one hundred carloads of bedding and food and clothing across the sea to help those poor people that are in such distress.

All these years you have been paying your tithing, if you have been real Latter-day Saints. What has been done with it? It has been developing the country that we live in and disseminating the truth of God in the nations of the earth. Your tithing has not been squandered, and if you have paid an honest tithing, I may say to you without hesitation, the other nine-tenths has been a greater blessing to those who have paid than the one hundred percent has been to those who have not. It is the Lord's work.

What is our situation? When the people came here, we were called ignorant. That was the word that went out. I had a man who was supposed to be a minister tell me one time: "Why," he said, "I understand you are the most ignorant people in all the world." That was the attitude. What is the record? After a hundred years, this state, the home of the largest community of the members of the Church of Jesus Christ of Latter-day Saints, outranks every state in the American Union for education. More high school students, more university students, more men and women of affairs, and more scientists have been born in this state in proportion to population, of course, than in any other state in the Union. You may go where you will and take communities such as we have, the people are not better housed, not better fed, not better educated, any other place in the world, than here in the tops of these everlasting hills that were so forbidding when our people came here.

Now, brethren and sisters, haven't we something to be grateful for? Isn't it wonderful, not only to be here with this great organization but to know that we are here by the will of the Lord? That we are here because he has made it possible for us to live here? And so today I welcome all of you

from wherever you may have come into this great congregation and the adjoining congregations and say, to use the words of the man who discovered the telegraph, "See what God hath wrought." Men couldn't have done this. With all your generosity and all your giving, all your missionary work, with your care of the poor, with your development of the country, with all that you have been giving as ordinary people, I testify that what you have left brings to you more happiness, more peace, more comfort and more assurance of eternal life than any other people in the world enjoy today. I don't say that boastfully, but gratefully.

I am celebrating my birthday. Seventy-eight years ago today, right across the street, I was born. My life has been spent very largely, in this community and traveling for the Church. I don't know of any man in all the world that has more reason to be grateful than I. People have been kind and helpful to me, members of the Church and non-members alike. Wherever I have gone, I have found noble men and women. Therefore on this my birthday, after having traveled approximately a million miles in the world in the interests of the gospel of Jesus Christ, one of the frailest of my mother's eleven children, I testify that the Lord has preserved my life, and I have had joy beyond expression, and I have enjoyed the results of loving my neighbor as myself, and all this brings happiness.

After all these years of travel in many parts of the world, associating with many of the great and good men

and women of the world, I witness to you, I know today better than I ever knew before that God lives; that Jesus is the Christ; that Joseph Smith was a prophet of the Living God; and that the Church that he organized under the direction of our Heavenly Father, the Church that received divine authority, the Church of Jesus Christ of Latter-day Saints, the Church that was driven into the wilderness and with headquarters now in Salt Lake City, Utah, is still operating under the guidance of the same priesthood that was conferred by Peter, James, and John upon Joseph Smith and Oliver Cowdery. I know that, as I know that I live, and I leave that testimony with you, and I pray that our Heavenly Father will continue to guide us and help us and inspire us and bless us, which he will if we are righteous. I am so thankful to be here with you this morning, and to look into your faces, hundreds of whom I have met in different parts of the country, and I take this occasion to thank you for your kindness to me as I have traveled among you.

May the Lord add his blessings. Thankful for the comforts that we have today, I pray that his peace and his love will abide with us forever, and that we may be the means under his guidance of bringing millions of his children to an understanding of his truths that they, too, may be blessed and are blessed this day. This is my testimony to you, that this is the gospel of Jesus Christ, the power of God unto salvation to all those who believe and obey it, and I bear that witness in the name of Jesus Christ, our Lord. Amen.

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NOW I would like to read to you a little scripture to conclude with. In November of 1831 the Lord said:

... again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (D. & C. 68:25.)

Furthermore in the same revelation:

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. (*Ibid.*, 68:31.)

The First Presidency of the Church was organized March 18, 1833. On May 6 the Lord gave a revelation regarding the conditions with reference to the children, and he began with the First Presidency, and I will read what he said:

But verily I say unto you, my servant Frederick G. Williams, you have continued

under this condemnation:

You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

And then to the Prophet he says:

Verily, I say unto my servant Joseph Smith, Jun., or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me—

I called you servants for the world's sake, and ye are their servants for my sake—

And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord;

Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place.

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And then he goes to the bishop:

My servant Newel K. Whitney also, a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place. (*Ibid.*, 93:41-50.)

As has already been said in this conference, these principles are as applicable today as they were at the time when the Lord gave them. Some of us sometimes think that these messages addressed to particular persons in the Doctrine and Covenants during the early days, are not applicable to us. I have always felt and believed that out of every personal revelation given in those early days, and given today, there is a lesson to the whole Church.

You parents need to instruct your children, to admonish them, and then

yourselves so to live that they may emulate your example. I do not know whether you have thought of this fact, and fact I think it is: we have become so fearful about our children that discipline has too largely disappeared. The youth of today are very largely by their insistent requests, sometimes demands, directing the course of action of the whole world. We are so keen and anxious, as we should be, to keep them near us so that they will live properly that we are almost giving them everything they ask without any thought as to whether it is wise or unwise.

I appeal to you parents, take nothing for granted about your children. The great bulk of them, of course, are good but some of us do not know when they begin to go away from the path of truth and righteousness. Be watchful every day and hour. Never relax your care, your solicitude. Rule kindly in the spirit of the gospel and the spirit of the priesthood, but rule, if you wish your children to follow the right path.

Now I am not talking about cruelty; I am not talking about whippings. Those are the recourses and the last recourses, of the unrighteous man. I am talking to you about loving them, bringing them to you, but always giving them counsel.

May God always be with us and help us to do his service and increase our testimonies; bring to us a testimony that Joseph Smith was the instrument through whom God restored the gospel and the priesthood. If that were not true, we would have nothing. It is true, and you should so teach the youth. Do not be fearful to tell the facts about your religion. Teach Jesus the Christ, the Son of God; teach Joseph the Prophet; teach God as a being who loves his children; and by your own lives and examples see that your children know that that is what you believe. And you teachers, see that your students know that is what you believe.

God bless us, I pray in the name of Jesus Christ. Amen.

THIRTY-FIVE YEARS OF SCOUTING

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This resulted in an increased demand for boy leaders in a field where available personnel already seemed scarce, but with so many boys being lost to the program, it was clear that leadership must be found somewhere. And it was—not in sufficient numbers, but enough to do some very creditable things. After five years of operation of the Vanguard program in the M.I.A., it had become so effective and successful that the National Council of the Boy Scouts of America, already aware of the seriousness of this older boy problem, asked permission of President George Albert Smith, then general superintendent of the Y.M.M.I.A., to use the Vanguard program as the basis for "an expanded senior program for the Boy Scouts of America." This permission was granted, and in 1935, the Explorer program based upon the fundamental principles of the M.I.A. Vanguard program, expanded and greatly enriched by the National Council, was introduced throughout the country. At the June conference of 1935, seven thousand M.I.A. Vanguards were received into Explorer membership of the Boy Scouts of America.

While lack of understanding and appreciation has greatly retarded the progress of the Explorer program throughout the Church, the record today shows that there is a much higher percentage of participation of boys fifteen to eighteen years of age in the M.I.A. than in any other group throughout the country. Recent figures indicate that in Region 12 approximately forty-two percent of all Senior Scout units were affiliated with the M.I.A.

TODAY the Boy Scout and Explorer programs are operated independently of each other in the M.I.A. The younger boys, twelve to fourteen inclusive, follow the standard Boy Scout program including the merit badges field. Young men fifteen to eighteen follow the new Explorer program with members of the post operating as committees planning and conducting their own programs under adult leadership. The Explorer program is in every way a young man's program with social, civic, and athletic features entirely apart from the Boy Scout program.

When scouting came into the Church, sponsorship was given to the Y.M.M.I.A. For a short time an effort was made to conduct both the regular M.I.A. program and the Boy Scout program on the same evening, dividing the time approximately equally. This proved to be impracticable, and finally it was decided that the Boy Scout program supplemented with special religious lessons would become the standard for boys twelve to eighteen in the M.I.A., and that religious training definitely would be included through application of the spiritual teachings of the Boy Scout program from the L.D.S. viewpoint.

The fact that scouting nationally was non-sectarian was misunderstood by many Scout leaders as barring the teachings of the Church from the Boy Scout groups. Through consistent education, it is now rather generally accepted throughout the Church that there is no restriction whatever on the part of Mormon Scout leaders in the teaching of Church doctrines and principles to Latter-day Saint boys in scouting. This fact has been emphasized through the years by M.I.A. and national Scout leaders. Scoutmasters

and Explorer leaders particularly have been and constantly are urged to follow the original teachings of President Brigham Young and make sure that scouting is applied in the M.I.A. in such a way as to assist in establishing a testimony of the truthfulness of the gospel in the hearts of the boys and young men.

Under the organization plan which has been developed in the M.I.A., this organization has full responsibility for both the Boy Scout and Explorer programs. The stake superintendent becomes the ranking Scout officer in his stake and is responsible to the general superintendency for the operation of all phases of scouting within the stake. It is his duty to supervise and promote the Scout and Explorer departments and activities in the same manner as is done with the M Men, Special Interest, or recreation departments. In fact, the responsibility is a little more definite in that the stake superintendent becomes a member of the local council and the Scout district committee, to maintain contact with the program and current developments. In the ward, the ward superintendent likewise becomes the ranking officer in scouting and is responsible to the stake superintendent for the operation of the Boy Scout and Explorer programs, and in the event that there has been established a Sea Scout or Air Scout unit, the same responsibility applies. Operation of district committees varies in different Scout councils, but in the wards of the Church the standard procedure is that the ward superintendent is the ranking officer and is responsible for the selection of the troop committees, and, of course, the scoutmaster and Explorer leader (or other senior unit leaders) who be-

come members of the ward M.I.A. board. Ward superintendents are to become members of district committees. Materials now in the course of preparation will outline the procedure agreed upon recently by the National Council of the Boy Scouts of America, and the general superintendency of the Y.M.M.I.A.

Reviewing the thirty-five years of scouting in the Church, it is acknowledged that this program has been a

force for good in the lives of many thousands of L.D.S. boys and has contributed to a better understanding of the objectives and ideals of the Church on the part of leading citizens throughout the nation and throughout the world. National and regional leaders are high in their praise of the operation of the Boy Scout program in the M.I.A. and offer their complete support for further progress. In the years ahead programs now taking definite

form are aimed at bringing still more boys into the program and in perfecting both the organization and program procedure to the extent that this greatest of all boy programs can be used more effectively in the future than in the past.

The thirty-fifth anniversary commemoration at the coming June conference is expected to mark a new step forward in the operation of Scout programs throughout the Church.

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him to be a great mathematician, or chemist, or physicist, or biologist, or historian, he never can become either except at the price of grueling struggle directed with intelligence to the desired end. That is the inexorable law of life. It may neither be escaped nor circumvented. The old copybook maxim was: "There is no excellence without labor." That must remain forever true. It is the uncompromising law of this world.

EVERYTHING has its price, and, if obtained, the price must be paid. No one ever gets anything for nothing. People sometimes flatter themselves that they do, but they are deceiving themselves. They always pay in one coin or another. It may be in the coin of the realm, or may be in the forfeiture of a degree of self-respect, or of honor, or of liberty, or the free exercise of the right of choice. We see abundant examples of this all about us today, individuals and whole nations, too, beguiled by the seductive promises of plenty without the trouble and anxiety of care for their own concern, surrendering themselves to the fatuous allurements of deceptive demagogues or to the blighting tyrannies of ruthless despots. Like Esau, they are selling their birthright for nothing better than a mess of pottage. And, saddest of all, they are dwarfing their own powers for progress and blighting their own prospects for achievement.

The struggle must be one's own. No-body may do the learning act for another. One cannot obtain wisdom, or learning, or beauty of character as a gift or an inheritance. One's father and a long line of ancestry may have achieved distinction in one or more of the fields of notable endeavor, but the individual may not ride in on the accomplishments of either or all of them. Here, as elsewhere, he must perfect himself through his own striving; and he cannot rise above the level of his own accomplishment wrought through his own labor. There is just one way by which an aspiring son may rise to the same eminence as an illustrious father, and that is through the same process by which that father rose to the high plane he occupies, by the perfecting of his own powers, through mastering obstacles, overcoming dis-

couragements, cultivating virtues, and pressing unrelentingly towards his goal. There is no other way.

The same law governs in respect to religious or spiritual life. We have no warrant for supposing that we can build, or piece together, or fashion, a beautiful or perfect life without working painstakingly at it. And the goal of all religion is the perfection of life. It can be attained only through practice of the deeds which lead to perfection. It was the Master himself who, in the course of that inimitable Sermon on the Mount, invited his listeners to this high aspiration:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

And before the eyes of the rich young man who came inquiring what good thing he should do that he might have eternal life, Jesus dangled the concept of perfection as the ultimate goal of life:

... If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. (Matt. 19:21.)

Here was no promise of a sheltered, placid life, but rather a bidding to heroic action. If the young man had

PORTRAIT OF A LADY

By J. Elaine Swain

A LOVELY laugh, such quick vivacity,
Her smile is gentle warmth of autumn sun.
Such poise, and yet such sweet simplicity,
Her presence makes a room seem petal-spun.
Her thoughts are poems wafted on a breeze.
Her soul is music sent here for awhile.
Her aim in life has been to serve—to please.
Her graciousness speaks for a now-gone style.
Her virtues crystallize with passing years,
Each day sets new-blown beauty in her path.
She has no time for selfish pity—tears;
She stands aloof to petty hatred—wrath.
A knowing friend whose praises go unsung;
Her brow is smooth because her heart is young.

been able to do it, he would have achieved a spiritual grandeur beyond anything all his wealth could buy.

Paul says of the Master himself:

Though he were a Son, yet learned he obedience by the things which he suffered; (Hebrews 5:8.)

And to the Corinthian saints he wrote:

... and every man shall receive his own reward according to his own labour. (I Cor. 3:8.)

To the same body he further declared:

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon [that is upon Jesus Christ as the foundation], he shall receive a reward. (*Ibid.*, 3:13-14.)

The Revelator declares concerning those who in vision he saw come forth from the dead:

... and they were judged every man according to their works. (Rev. 20:13.)

IN that beautiful parable of the builders, Jesus likened that man who heard his sayings and *did* them, to a wise man who built his house upon a rock, and when it was caught in rain and flood and tempest, it fell not; for it was founded upon a rock; but he who heard his sayings and did them *not*, he likened to a foolish man who built his house upon the sand, and when the rain descended and the floods came and the wind blew and beat upon that house, it fell, and great was the fall of it.

Modern-day revelation is replete with the same teaching, declaring with directness that at the final reckoning, every man shall be judged:

... according to his works and the deeds which he hath done. (D. & C. 19:3.)

It goes much further than that. It declares that:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (D. & C. 130:18-19.)

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That is only another way of saying that ennobling qualities woven into a life are eternal things. They never cease to be of value or to bring their reward. It is to be noted, too, that the only way to get them is by diligence and obedience. They do not come as gratuities. In fact, it is the growing process induced by diligent effort that eventuates in the final result. There is no need to multiply evidences. Scriptural teachings as well as the teachings of experience and reason are all one way.

That I may not leave any chance of being misunderstood, I want to say now I have no intention of getting involved in the old controversy as to whether salvation is by works or by grace. With a proper definition of terms there is no basis for controversy.

Neither do I wish to be understood as saying that technical intellectual training is essential to spiritual progress or understanding. There are too many evidences to the contrary. There need, however, be no enmity between the two, though their methods may be dissimilar. Perhaps the assumed distinction between the spiritual and the temporal grows out of the limitations of our understanding. We may find when we come to see far enough down the perspective that they unite in one. In fact God has said that to him all things are spiritual and not at any time has he made anything that is temporal. Perhaps, for safety, I ought to say, too, that I do not intend to discount the reality or the value of divine interposition in aid of struggling mortals, providing redemption and the plan of living which they could not provide for themselves. The thing that I do want to make clear is that the principle, that progress and growth depend upon our own exertion and compliance with the governing laws, is a universal principle applicable in the spiritual realm no less than in the realm of the temporal. Otherwise there is no meaning to the great parable of the talents spoken of by Jesus. He likened the kingdom of heaven to a man about to journey to a far country who called his servants to him and delivered to them his goods in proportion to their several abilities. To one he gave five talents, to another two, and to another one. He who received the five talents forthwith traded with them and doubled them. So likewise did he who received the two talents. But he of the one talent hid it. When the master returned, each gave his accounting. They who had multiplied their talents were commended, but he who returned but the one talent which had been given him was denounced as a slothful servant, and it was taken from him and given to the one who had converted the five into ten.

THIS brings me to the lesson I want to draw from all that has been

said before and furnishes the justification for saying it. This Church is so organized that it provides something for every member to do. And the doing of those things offers the only means by which members grow toward their promised destiny. Teachings are, in themselves, mere abstractions, powerless to save unless they are translated into deeds. It is the doing of the deeds that leads to growth through development of latent powers and the evolving of desired qualities of character. And deeds are the individual acts of persons. One might sit passively for an eternity hearing the best of instruction, or the exposition of the loftiest of principles without being much improved unless those teachings and principles were made fruitful through conversion into practices of living. It is what we make of our lives that counts. It is at once a marvel and a beauty of

Christ's gospel that for every requirement it lays down in the way of admonition to righteousness, it provides a practical means for bringing it about. And that way is always to provide things for the individual to do which result in the development of the desired qualities of mind and spirit. This it does through the organized Church.

Thus does the Church become the medium for giving practical effect to the teachings of the gospel. It introduces order where ineffectiveness and frustration would otherwise be. It provides the means by which its members may step by step build into themselves that aggregate of desired qualities which make men good and crowd out the qualities that are bad. Thus do they grow towards perfection and do their part towards working out their own salvation.

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(Continued from page 279)

Columbia University, but nothing here quoted is nullified by this edition.)

AS just stated, the essential foods are proteins, fats, carbohydrates, minerals, and vitamins. Protein is the tissue-building constituent of foods. It is found in meat, eggs, fowls, milk, peas, beans, grains, especially wheat, most vegetables, fruits, etc. Lean meat and the white of eggs are particularly high in protein. The book, *How To Live*, page 42, says:

They consist entirely of protein and water; also most ordinary foods contain more or less protein.

And the book goes on to say:

... foods should be so selected as to give to the ration the right amount of protein, or repair-foods, on the one hand, and of fats and carbohydrates, or fuel-foods, on the other.

According to what are regarded as the best investigations, the right proportion of protein is generally about 10 percent of the total number of heat-units consumed. This means 10 percent of the total nutrient, that is ten calories of protein out of every one hundred calories of food.

And further on the book says:

... a chief and common error of diet consists of using too much protein, two or more times too much.

And on page 47, we read:

At a meeting of the Inter-Allied Council of Physiologists during the World War I, it was decided that meat was not a physiological necessity—since the proteins of meat can be replaced by those contained in milk, cheese and eggs—as well as by the proteins of vegetable origin.

And why is too much protein injurious? On page 47, we read:

When protein is taken in great excess of the body's need, as is usually the case in

the diet of Americans, added work is given the liver and kidneys, the circulation is over-stimulated and the "factor of safety" of these organs is exceeded.

And on page 68 is the following:

Before leaving the subject of intestinal poisoning, we may here again mention the importance of avoiding the poisoning that comes from too much protein.

Now please give particular attention to the following, found on page 250:

Even the most ardent advocates of a meat diet cannot produce a scientific evidence to show that intestinal putrefaction to a high degree due to the presence of meat is in any way beneficial to the organism; hence, in seeking the best form of diet, meat as a source of protein may well be excluded and the requisite protein secured from milk, nuts, cereals, and vegetables. If in the average diet a pint of milk daily is substituted for whatever meat portions have theretofore been taken, there would be no danger of protein lack.

And on the following page is found:

We have quoted Hubner, one of the world's foremost authorities in hygiene, as condemning the very popular idea that meat is very "strengthening." Actual experiments on this point have shown exactly the opposite to be the case.

This statement will surprise most people. But the book continues:

Meat eating and a high-protein diet, instead of increasing one's endurance, have been shown, like alcohol, actually to reduce it.

Then experiments conducted at Yale University by Professor Fisher are described, after which the book continues (page 252):

The experiments furnished a severe test of the claims of the flesh-abstainers. Two comparisons were planned: one between flesh-eating athletes and flesh-abstaining athletes, and the other between flesh-eating athletes and flesh-abstaining sedentary

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workers. The results would indicate that the users of low-protein and the nonflesh dietaries have far greater endurance than those who are accustomed to the ordinary American diet.

Now let me read to you a few words from the Word of Wisdom, given by the Prophet Joseph Smith to the world long before science knew any of the facts that I have just read to you from *How To Live*. As a promise for observing the Word of Wisdom the revelation says:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; . . .

And shall run and not be weary, and shall walk and not faint. (D. & C. 89:18, 20.)

Do the Yale experiments and the statements read from *How To Live* confirm or discredit the teaching of the Word of Wisdom relative to the eating of meat? How do you account for the fact that Joseph Smith could give these truths to the world many years before science knew about them?

Now I wish to quote from *Health and Efficiency*, a book written for schools by Professor M. V. O'Shea of the University of Wisconsin and Dr. J. H. Kellogg, superintendent of the Battle Creek Sanitarium, and published by the Macmillan Company in 1927. I believe anyone could read this little book on hygiene with a great deal of profit. From the chapter on "Food and Efficiency" I condense the following statements:

Proteins are body-building materials. They may also be used by the body as fuel, but this occurs only in case of necessity. When heat producing foods—fats and carbohydrates—are burned up proteins are used for fuel. So if the body does not need the protein for repairs it will use it, but it is a bad form of fuel, for it leaves behind what might be called clinkers. When fats and carbohydrates are consumed, they leave no "ashes." With protein foods the story is quite different. These, when formed, yield substances that are not ready for elimination by the kidneys until they have been chemically changed by the liver. These products are poisonous and circulating through the body are present in excess in the blood of heavy meat eaters. The result is that the liver and kidneys are much overworked and thus wear out prematurely.

Again:

Of the food eaten, a small portion remains behind in the intestine undigested. This is particularly true of protein food, the unused residue of which is usually much greater than that of the carbohydrates and fats. When more protein is eaten than needed some of it remains in the large intestine until it is discharged. The warmth of the body causes it to putrefy.

It is evident, then, that if one's diet is such that a considerable amount of undigested meat is left to decay in the colon,

harmful poisons will be absorbed in the blood and will do harm to the liver, kidneys, blood-vessels, and the other tissues.

Dr. Newburgh, a University of Michigan professor, as a result of his researches, has concluded that an excess of protein in the diet resulting from heavy meat eating, is one of the causes of the great increase in recent years of diseases of the kidneys, heart, and blood-vessels.

The foods to be used most sparingly are those which contain a great excess of protein, such as meat, eggs, cheese, and beans. On this account, there are many authorities who think that it would be safer to discard the use of meat altogether than to continue to use it so freely as many Americans are doing.

And then the book quotes Dr. McCollum of Johns Hopkins University, an eminent authority on nutrition as follows:

I have not the slightest hesitation in saying that a vegetarian diet, supplemented with fairly liberal amounts of milk is the most satisfactory type of diet a man can take.

Next, Professor Chittenden of Yale University is quoted:

With vegetables of all kinds and milk, bread, and butter, you have at your command all the necessary resources for a nutritious diet.

Then the book speaks about a bulletin by the United States Department of Agriculture in which we are told that

. . . meat may be omitted from the diet altogether, for it has been determined that all necessary protein and energy may be obtained from other materials.

As a final quotation from the book *Health and Efficiency* I give the following:

Energy can be gotten from food only after it has become part of a living cell. The excess protein is never assimilated: it never becomes an actual part of the

body; it is burned to get rid of it, just as rubbish is. Even the heat produced is extra heat which the body does not need and so is carried off by an increase in the insensible perspiration. Under conditions of extreme exposure to cold the heat might be of service. On the other hand, in case of fever, and in hot weather, the heat excess induced by too much protein may do great harm.

Now I read again the words of the revelation to the Prophet:

. . . they [meats] are to be used sparingly;

And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. (D. & C. 89:12-13.)

Latter-day Saints, why should you complain of the scarcity or high price of flesh foods? Have you not known that in any case you should eat them sparingly? The Lord told you so. I have quoted from some of the highest authorities in the world to the effect that they are not essential to your physical well-being. But Americans did not know this until God revealed it to them through his Prophet, Joseph Smith.

And now I sum up. Proteins are the building materials of the body, the needed amount of which is largely determined by age and the kind of physical activity; but for the average adult it is about 10 percent of the food intake. More than this should be avoided. Meat is the richest source of proteins but sizable amounts are found in the excellent foods—eggs, milk, cheese, beans, nuts, wheat, and more or less in other cereals, vegetables, and fruits. *Americans eat too much meat*, a non-essential in human diet, because all the proteins needed are available in the other foods just named.

May the Lord help us to accept and live by every word he gives to us by the mouths of his holy prophets. I pray in the name of Jesus Christ. Amen.

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(Continued from page 277)

fathers. Surely, they would not have any power to do that. It is true that following the declaration by them that Elijah did come, the hearts of the children commenced to turn to their dead fathers. There is strong presumptive evidence that this was because these keys were restored. This is a demonstrative fact, that the hearts of children have turned to their fathers.

I have a little information here that I think is important, and this coming of Elijah is one of the vital things in the history of this world. It is vital to me and to you and to every other soul upon the face of the earth. Before the days of the coming of Elijah in 1836, there was no endeavor of any import to search the records of the dead. What was done, here and there, was

usually where some estate was involved. The people were not turning their hearts to their dead fathers. They were not searching the records. They were not compiling them. There were no organizations or societies on the face of the earth, as far as I can learn, gathering records of the dead, before the year 1836. In 1837, however, one year later, Great Britain passed laws providing for and compelling the preservation of records of the dead. In the year 1844, the New England Historical and Genealogical Society was organized in Boston, and I think this was the first organization of the kind in the world. In 1869, the New York Genealogical and Biographical Society in the city of New York was organized. Then followed rapidly other societies up and down the Atlantic coast of the United States, from Maine to Georgia. Then these organizations began to spread in

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land, and this spirit took hold of the people in other parts. I have visited some of these societies in various parts of the United States, and they have extended now from the east to the Pacific Ocean. In Great Britain, genealogical societies have been organized in practically every county in that land and in Scotland. These records have been kept and filed also in other countries in Europe, the countries from which the Latter-day Saints have come. The spirit has taken hold of the people, not only in the Church, but also of many who are not of the Church, and they, too, are searching the records, and compiling them, of the dead.

In the year 1902, I had the privilege of going east on a genealogical mission. My father wanted me to go because there was some confusion in our family line in those early days, which he wanted me to straighten out. I went back to Essex County, Massachusetts. At Topsfield, where our ancestors first settled in the United States, I became acquainted with Mr. George Francis Dow, a very prominent gentleman of Massachusetts. I told him the purpose of my visit to that part of the country. He invited me to his home. I asked him where I could find the best sources for information in my search. He said: "You do not have to go anywhere. I have all that information. I have compiled it." So he put in my hands this record, and I found it already prepared. He was working on many other lines also. While there I met a Mr. Perley, a prominent lawyer of Salem, Massachusetts. He likewise was engaged in genealogical research. I had a long conversation with him. He told me that he had undertaken a great work for the benefit of the descendants of people who settled in Essex County. "It is my ambition," he said, "if I can do it, to search out the records of every individual who came to Essex County before the year 1700. I said to him, 'Mr. Perley, you have cut out for yourself a big work, haven't you?' He replied, 'Yes, and I am afraid I'll never finish it.' Then I said to him, 'Why are you doing this work?' He thought a moment and looked rather puzzled and then replied, 'I do not know why, but I got started, and I cannot stop.' I said, 'I can tell you why you are doing this and why you cannot stop, but if I did, you would not believe me and would laugh at me.' 'Oh,' he said, 'I don't know. If you can tell me, I am sure I will be interested.' Then I told him of the prophecy concerning Elijah and the fulfillment of this promise to the Prophet Joseph Smith and Oliver Cowdery, April 3, 1836, in the Kirtland Temple, and how this spirit of research had taken hold of many people, and they had turned their hearts to the seeking after the dead in fulfillment of this great promise which was to come be-

fore the second coming, so that the earth would not be smitten with a curse. Now the children were turning their hearts toward their fathers, and we were doing the ordinance work for the dead that they might find redemption and have the privilege of coming into the kingdom of God, although dead.

When I got through, he laughed and said, "It is a very pretty story, but I do not believe it." Yet he admitted that there was something compelling him to carry on this research, and he could not stop. I have met a great many others who also started and could not stop, men and women who are not members of the Church. So we find today thousands of men and women searching out the records of the dead. They do not know why, but it is so that we can obtain these compiled records and go into our temples and do the work for our dead.

President Clark told us that the Church is putting forth considerable sums for the purpose of collecting records in Europe that we might search out our ancestors and go into the house of the Lord and do the work for them.

Now here is something which I think is interesting. In 1935, Mr. T. B. Thompson published *A Catalogue of British Family Histories*. It included the titles and years of publication of some two thousand seventy-one families and was supposed to be a complete list of all such published records up to that date. Here are his figures from the date of the invention of printing:

From 1450 to 1600, were published 2 family histories.

From 1600 to 1700, were published 18 family histories.

From 1700 to 1800, were published 72 family histories.

From 1800 to 1836, when Elijah came, were published 100 family histories.

From 1837 to 1935, were published 1,879 family histories.

These were records in Europe, and since the year 1836, there have been published in Great Britain and the United States thousands of records of the dead. I have some other things I would like to present but cannot at this time. Let me call your attention to the fact, however, my good brethren and sisters, that Elijah restored to this Church and, if they would receive it, to the world, the keys of the sealing power; and that sealing power puts the stamp of approval upon every ordinance that is done in this Church and more particularly those that are performed in the temples of the Lord. Through that restoration each of you, my brethren, has the privilege, of going into this house or one of the other temples (I believe most of you have done so) to have your wife sealed to you for time and for all eternity, and your children sealed to you also, or better, have them born under that covenant. What a glorious privilege it is

to know that the family organization will remain intact. It is not destroyed. It does not come to an end wherein we have complied with the divine law by virtue of the keys which are held by the President of the Church. We may go into the house of the Lord and do these things and be baptized for our dead, those who have died, the scriptures say, and we have heard it repeated at this conference, who died without the knowledge of the gospel. Our duty is to search out our dead, and I am very grateful that the Church is helping us in these matters by securing the records of the dead that we might have them, and our duty is to perform the necessary ordinances in their behalf in our temples.

The Prophet Joseph Smith has said:

The Bible says, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to their children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse."

Now, the word *turn* here should be translated *bind* or *seal*. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. . . .

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work; . . .

The question is frequently asked: "Can we not be saved without going through with all these ordinances, &c.?" I would answer, No, not the fullness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." *House* here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law, too. (D.H.C. 6:183-184.)

I call your attention to these things. The Lord bless you, I pray, in the name of Jesus Christ. Amen.

THE CHURCH MOVES ON

(Concluded from page 263)

Practice Organ on Temple Square

A PRACTICE ORGAN has now been installed in an obscure room under the choir loft in the Assembly Hall on Temple Square, which will be used by Tabernacle organists whose practising on the great organ in the Tabernacle has long been interrupted by tourists and sightseers.

Many of the more than six hundred pipes in the organ have been stopped down to reduce the volume of sound in

keeping with the size of the room in which they are located. The organists can also glance off to their right and watch the rows of pipes which actually emit the music.

The new practice organ is actually an old organ, because it was built under the direction of Leland Van Wagoner, Tabernacle organ technician, and Alexander Schreiner and Dr. Frank W. Asper, Tabernacle organists, from parts which were once a part of the Tabernacle organ.

The organ console was removed from the Tabernacle in 1937; the wind

chest and five sets of pipes were taken from the old echo organ which was in the basement in the east end of the Tabernacle. This echo organ was the first section removed when the Tabernacle organ remodeling got under way recently. Four additional sets of pipes which are now in the practice organ bowed out to progress when they left the Tabernacle organ as far back as 1900.

The practice organ pipes range from the 16-8-4-2 foot pedal Bourdon pipes to the Tierce pipes ranging downward from 1 3/5 foot in length.



MISSIONARIES ENTERING THE MISSIONARY HOME FEBRUARY 2, AND DEPARTING FEBRUARY 11, 1948

Reading from left to right, first row: Harold R. Johnson, Doyle A. Stucki, Darwin W. Higley, Rowena Gutke, Don B. Calton, director; Faye Harclen, Dean Webb, Fred Thomas Harper, Vaughn Hogle.
Second row: Elaine Snyder, Byng Beazer, Mary Margaret Ellis, Betty Jean Wilson, Edith Wilkerson, Fred Elkins, Jr., Rollo M. Miller, David W. Widmer, Orrin F. McKay, Gerald D. Minion.
Third row: Byron Cole Williams, Val Lyman Balls, Myron D. Sessions, Richard Wallace, Harriet Hamblin, Ina Dunn, Mary Scott Wilson, Laron A. Wilson, Estella Damsie Benson, Rolf J. Boehm, Anita Hyatt.
Fourth row: Reed Dahl, Rex C. Moulton, Milan T. Gutke, Clifford William Scoresby, Grey M. Jen-

sen, Roy H. Fawcett, Frederick D. Stauffer, Charles W. Dixon, Charles H. Davies, T. M. Aldous, Alan E. Keller, Edwin H. Jones.

Fifth row: Robert Lee Marsh, Fayall D. Fairbanks, Frank A. Jenson, Calvin S. Stringham, A. Sterling Workman, Wayne Cardon, Joseph S. Bennett, R. Lloyd Olsen, Brandt Child, Keith A. Renstrom, Leon Stubbs, Donald L. Baldwin.

Sixth row: Melvin P. Maybe, Lewis M. King, Vannor J. Meacham, James M. Toane, Jr., G. W. Woodruff, Ray K. Schug, Grant J. Cleverly, Henry W. Drewes, Alma E. Warren, Donald B. Davis, Alva R. Kane, Don Wheeler.

Seventh row: Paul C. Andrus, Keith E. Tibbitts, Wallace E. Asay, Ronald Sale, L. L. Cottrell, Douglas Sonntag, Carl R. Ross, Raymond J. Buchanan, Grant Packard, David H. Kinsey, Leonard E. Keding.

Eighth row: Irvin Earl Newton, Elrod Cox Leamy,

Allen Stephens, Archie Heugly, Darhl L. Tingey, Kenneth A. Glauser, H. Shipley, Percy Pratt, John A. Callahan, Wayne G. Stacey, Ramon B. Duke, Welby Dale Finlanson.

Ninth row: Truman Fox Clawson, Phillip R. McKinney, Max J. Spencer, Wallace E. Platt, J. Ralph Mantle, Arlin R. Ewell, James Calvin Taylor, Jack Roberts, Marian Wide, Robert Steffensen, J. Golden Haight, Robert Koch.

Tenth row: Elden L. Jackman, Francis R. Boyer, Donald A. Olsen, Keith C. Mortensen, George W. Brown, Marion W. Cook, Darwin W. Larsen, Keith W. Toane, Dean J. Nelson.

Eleventh row: Clarence Bailey, Ray O'Brien Jeppsen, Arnold B. Gilbert, Floyd G. Hase, Robert V. Stevens, Robert L. Hale, Gilbert O. Farnsworth, Durant C. Black, Glen L. Slight, John Lester Clark, Calvin B. Stewart.



MISSIONARIES ENTERING THE MISSIONARY HOME MARCH 1, AND DEPARTING MARCH 10, 1948

Reading from left to right, first row: LaPre Christensen, Donald Roscoe Anderson, Aral L. Maughan, William Cook, Don B. Calton, director; Don J. Bell, Glade W. Kuhn, Hugh D. Rush, Wendell Neville, W. Reid Wilding.

Second row: Charles Richard Reid, Glenn Stivers Evenson, Ralph Thomson Bettsclough, William Francis Newland, Jed N. Lewis, Martha L. Stolworthy, Georgia R. Livingston, Verda V. Stucki, Arda Beth Whittaker, Lois R. Ingaby, Arthur Wilford Ingaby.

Third row: Dorothy Lee Blau, Ramona Smith Miller, Geraldine Branch, Dorena Watson, Shirley Lyle, Delbert H. Rock, Richard W. Bevon, Lee W.

Dodge, Dale H. Payne, Betty C. Hale, Delos W. Hale.

Fourth row: Kent Bills, Dall P. Higham, Keith H. Green, Lyndon David Huntsman, Clifford R. Cummings, Jr., Harold B. Nielsen, William G. Gibbs, Bert Leigh Hayden, Don E. Storer, Gail L. Saltus.

Fifth row: Leo C. Wilcox, Max L. Phillips, Grant Horrocks, Starling S. Burch, Victor E. Crawley, Margie Ann Hansen, Ammon A. LeRoy, James K. Duke, Harold M. Dougal, Joseph E. Niven, Reed L. Tyler, Elden D. Rasmund.

Sixth row: Evans E. Royle, Earl B. Child, Kleeber Duayne Houtz, Don W. Duffin, Gerald G. Allen, Walker C. Tew, M. Blaine Belong, Kent Peterson, Burthel Mayhew, D. Gordon Paxman, Grant Evans.

Seventh row: Paul S. Thompson, Dean E. Mann, Maurice D. Jones, Albert E. Kienke, Elbert A. Dailley,

Marvin E. Preston, Delmen Lowell Ross, J. Richard Jenkins, Calvin Jay Dutton, Derral W. Wright, Edgar T. Reid.

Eighth row: Keith L. Winegar, Albert Paul Croft, Donald Sonntag, Willard Bigelow, Melvin E. Tietjen, D. Dean Tyler, Roger C. Hawley, Harold R. Southwick, Ross D. Hansen, Virgil H. Lindstrom, Harwood V. Fridal.

Ninth row: Richard G. Jewkes, Stephen L. Robinson, Jesse L. Labrum, Darrel F. Booth, Rodney O. Bradshaw, Robert F. Gwilliam, Franz M. Johanson, Ray LaMar Allred, Charles Holman Little, Richard Owen Jordan.

Tenth row: Paul E. Dahl, Perry W. Doyle, Ralph Crystal, Lekoy Hare, Lekoy E. Spackman, Bobby Dean Robertson, Earl Gilbert, Frank K. Horton.



Wheat to Eat

By Katherine Dissinger

MOST farm families who would not think of letting the vegetables and fruits grown on the farm go to waste, commonly pass up another home-grown product that is tops from the standpoint of both health and economy—wheat—just plain wheat as it comes from the threshers or combine!

Our grandparents ate it that way. Wheat is one of the richest sources of Vitamin B and E, a good source of Vitamin A, iron, phosphorus, and calcium. However, in the process of milling and refining white flour, most of these essential vitamins, as well as most of the iron, phosphorus, and calcium, are removed. And wheat is good—it has a rich, nutty-brown flavor all its own. Try it—eaten plain or ground for cereals, or ground to make tasty and different bread, muffins, pancakes.

One New England woman in an effort to improve the health of a sickly child began baking for him bread made from ground wheat, honey, and milk. A doctor soon asked her to bake bread for other of his patients and for his family. Friends, sampling it, wanted some. A substantial business grew until now she bakes this healthful and delicious bread for scores of people.

There can be no question but that wheat eaten plain or ground is more economical than the milled white flour we buy or the packaged cereals which manufacturers process in their various ways—thereby removing some of the nutritional elements—and sell back to us at fancy prices. A loaf of bakery bread costs four times as much as a loaf of bread made from home-grown-and-ground wheat meal. Twelve-ounce packages of the prepared cereals cost from fifteen to thirty-five cents. Twelve ounces of plain wheat from the bin, which is much better from a nutritional standpoint, costs only about two cents.

Wheat meal is made from wheat just as it comes from the threshers or combine, fanned free of chaff and dirt by pouring from one container to another in a brisk wind and ground fine in a hand grist mill, a coffee grinder, or a feed grinder adjusted to grind fine.

Wheat Meal Bread

- 1 cake compressed yeast
- $\frac{1}{2}$ cup lukewarm water
- 2 tablespoons sugar
- 2 teaspoons salt
- 3 tablespoons honey or molasses
- 2 tablespoons butter
- $1\frac{1}{2}$ cups scalded milk
- 3 cups finely ground wheat meal

Dissolve yeast cake in lukewarm water. Scald milk, dissolve sugar and salt, and cool to lukewarm. Add yeast mixture to this and 2 cups of the wheat meal to make a batter. Stir in the melted shortening and beat smooth. Add the remaining 3 cups of wheat meal to make a medium soft dough. (It takes less of this than white flour.) Knead for about ten minutes until the dough is smooth and elastic. If desired, add 1 cup of raisins which have been plumped in boiling water and dried. Place dough in greased bowl, cover tightly and set in a moderately warm place until doubled in bulk—about $2\frac{1}{2}$ hours.

When dough is risen to double bulk and retains a dent when lightly pressed, punch down, and let rise again until the dough is double in bulk. Mold into two small loaves. Place the loaves in a greased pan, cover and set in moderately warm place and let rise until doubled in height. Bake in 400° F. oven for 45 to 60 minutes until nicely browned. For a moist tender crust put a cup of water in the oven when baking. Remove from oven, brush the top with butter.

Wheat Meal Muffins

- 2 cups finely ground wheat meal
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoons baking powder
- $\frac{1}{2}$ teaspoon soda
- 1 egg
- 1 cup sour milk or buttermilk
- $\frac{1}{4}$ cup melted shortening
- $\frac{1}{4}$ cup seedless raisins

Combine and sift dry ingredients in bowl. Beat egg until light, add milk. Then stir into dry ingredients. Just before completely blended add melted (and cooled) shortening; stir just enough to mix ingredients. Fold in raisins, which have been plumped in boiling water and dried. Fill well-greased muffin tins $\frac{3}{4}$ full. Bake immediately in hot oven (425° F.) for 20 to 25 minutes. Makes 9 large muffins.

Wheat Meal Pancakes

- 2 cups ground wheat meal
- 4 teaspoons baking powder
- $\frac{1}{2}$ teaspoon salt
- 1 egg
- 2 cups milk
- 2 tablespoons melted shortening

Sift dry ingredients together in bowl. Add milk, egg, and shortening. Bake on hot griddle. Makes four stacks.

Wheat Meal Cereal

Slowly add 1 cup of ground wheat meal to 3 cups of boiling salted water, stirring constantly. Cook over low fire for 10 or 15 minutes.

Whole Grain Wheat Cereal

Put 1 cup of fanned and washed whole grain wheat in pan with 3 cups of water. Bring to a boil and cook for 15 minutes. Soak for 12 to 24 hours. Then boil slowly until wheat is soft (about 3 hours). Store in cool place and heat up for breakfast. Makes four large servings.

WAKE UP lazy appetites with luscious May meals. The spring market basket is not only full of exciting fresh garden fruits and vegetables; it's full of vitamins and minerals, which help to keep the family well and happy.

Serve some of the vegetables cool and fresh in salads. Serve some cooked—cooked quickly in only a little water to save their bright color, delightful flavor, and all the precious food values.

MENU I

- | | |
|---------------------|----------------------|
| Spring Lamb Roast | Mint Sauce |
| Potatoes in Jackets | Little Whole Carrots |
| | Fresh Spring Salad |
| Golden Corn Muffins | Margarine |
| | Rhubarb Tarts |
| | Milk |

MENU II

- | | |
|----------------------|-------------------|
| Breaded Veal Cutlets | |
| Whipped Potatoes | New Green Peas |
| | Fresh Fruit Salad |
| Hot Rolls | Butter |
| | Gold Cake |
| | Milk |

MENU III

- | | |
|------------------------------|-----------------|
| Baked Fish Fillets | Tartare Sauce |
| Buttered Asparagus | Pimiento Strips |
| Radish and Water Cress Salad | Butter |
| Hot Biscuits | |
| Fruit Filled Angel Cake | |
| | Milk |

Breaded Veal Cutlets

- 2 pounds veal round, $\frac{1}{2}$ to $\frac{3}{4}$ inch thick
- salt and pepper
- 1 cup corn flake crumbs
- 2 slightly beaten eggs
- 2 tablespoons water
- 6 tablespoons fat
- 1 cup milk
- 1 $10\frac{1}{2}$ ounce can condensed cream of mushroom soup

America Is Eating More Canned Foods at Lower Prices

AMERICA is eating more canned foods than ever before in its history, as reported by researchers for one of the canning corporations that instituted a survey for the 1947 fiscal year.

Per capita consumption of canned fruits and vegetables stands at eighty-four pounds, compared with fifty-four pounds in 1939, and only eighteen in 1909. There will probably be a continuing rise in the use of canned goods since there is constant development of new products by laboratories as well as technical improvement in canning methods.

—From Annual Report of Hunt Foods, Inc.

THE IMPROVEMENT ERA

Cut veal in six pieces; season. Dip into crumbs, then into eggs mixed with water, and again in crumbs. Brown slowly in hot fat; pour over milk mixed with soup. Cover. Bake in slow oven (300° F.) one hour.

Baked Fish Fillets

- 2 pounds fish fillets
- ¼ teaspoon salt
- dash of pepper
- ¼ teaspoon paprika
- juice of one lemon
- 2 tablespoons butter
- 2 tablespoons flour
- salt and pepper
- 1 tablespoon dry mustard
- 1 cup top milk
- ½ cup buttered bread crumbs
- 1 tablespoon minced parsley

Cut fillets in serving pieces. Place in greased shallow baking dish; sprinkle with salt, pepper, paprika, and lemon juice. Make white sauce of butter, flour, seasoning, and milk; pour over fillets. Sprinkle with crumbs and parsley. Bake in moderate oven (350°) thirty-five minutes.

Fresh Spring Salad

- 4 cups shredded fresh spinach
- 1 cup sliced radishes
- ½ cup sliced green onions
- salt

Arrange spinach, radishes, and onion in salad bowl; sprinkle with salt, pour over one-fourth to one-half cup French dressing. Toss lightly.

French Dressing

- ½ teaspoon salt
- 1 teaspoon sugar
- ¼ teaspoon paprika
- ¼ cup vinegar
- ½ cup salad oil
- 1 tablespoon tomato catsup

Combine all ingredients. Beat thoroughly.

Rhubarb Tarts

- 3 cups cut rhubarb
- 1 cup sugar
- ½ teaspoon grated orange peel
- 3 tablespoons enriched flour
- ⅛ teaspoon salt
- 1 recipe plain pastry
- 2 tablespoons butter or margarine

Combine rhubarb, sugar, orange peel, flour, and salt. Fill pastry lined tart pans or large muffin pans with rhubarb mixture. Dot with butter. Bake in hot oven (450°) ten minutes, then in moderate oven (350°) about twenty minutes.

Gold Cake

- 5 egg yolks
- ½ cup sugar
- ¼ cup shortening
- 1 cup sifted cake flour
- 2 teaspoons baking powder
- ¼ teaspoon salt
- ½ teaspoon lemon extract
- 1 teaspoon grated orange peel
- ¼ cup milk

Cream shortening with sugar, egg yolk, and flavoring; beat until fluffy. Sift flour, baking powder, and salt; add alternately to egg mixture with milk. Bake in loaf pan at 350° F. for thirty minutes. Ice with orange confectioner's frosting or serve package lemon pudding over cake.

"Colors bad,
needs FELS-NAPTHA"

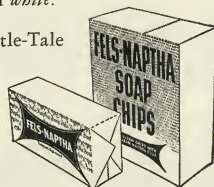


... and the good 'doctor' might well have added
—"or it won't last long"

A shirt that shows Tattle-Tale Gray is, actually, a 'sick' shirt. That dingy color proves there still is dirt in the fabric. Hard rubbing that *may* remove dirt, *surely* shortens the life of the garment.

Fels-Naptha will help make all your fine linens and delicate things last longer. This mild *golden* soap, combined with Fels naptha, removes imbedded grime and perspiration stains with almost no rubbing or bleaching. It brightens colors, keeps all washables fragrantly clean and *white*.

If your washes suffer from Tattle-Tale Gray—try the Fels-Naptha 'treatment'. It works!



Golden bar or Golden chips—

FELS-NAPHTHA banishes "Tattle-Tale Gray"

HAROLD B. LEE

(Continued from page 281)

of the Lord, is given in the parable of the Master, when he said that:

... the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. (Matthew 13:47-48.)

The first command to gather, in this dispensation, was within six months after the Church was organized. The Prophet Joseph Smith, in announcing this revelation, made this significant declaration as recorded in the *History of the Church*:

... We soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. (D.H.C. 1:109.)

The meaning of that revelation and the purpose of it all was explained in these words:

And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts;

Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and to be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.

For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth. (D. & C. 29:7-9.)

Three years later the Lord again spoke upon this subject:

... it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places. (*Ibid.*, 101:22.)

Thus, the Lord has said plainly to his Saints that the gathering was to prepare their hearts "according to the everlasting gospel," and to be prepared in all things "by standing in holy places."

SIX YEARS after the Church was organized, the keys of gathering were committed to Joseph Smith and Oliver Cowdery in the Kirtland Temple. The record of that marvelous restoration is given in these words:

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. (*Ibid.*, 110:11.)

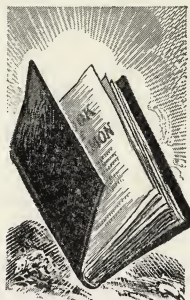
The spirit of gathering has been with the Church from the days of that restoration. Those who are of the blood of Israel, have a righteous desire

after they are baptized, to gather together with the body of the Saints at the designated place. This, we have come to recognize, is but the breath of God upon those who are converted turning them to the promises made to their fathers.

But the designation of gathering places is qualified in another revelation by the Lord to which I would desire to call your attention. After designating certain places in that day where the Saints were to gather, the Lord said this:

Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them. (*Ibid.*, 101:21.)

Thus, clearly, the Lord has placed the responsibility for directing the work of gathering in the hands of the leaders of the Church to whom he will reveal his will where and when such gatherings would take place in the future. It would be well—before the frightening events concerning the fulfillment of all God's promises and predictions are upon us, that the Saints in every land prepare themselves and look forward to the in-



THE CONFERENCE STORY

(Concluded from page 264)

As I was brought face to face with these things, together with many others, the least among them was not the many photographers that found interesting subjects on Temple Square during conference week, I said: "This is the conference story."

But the conference story of the Church of Jesus Christ of Latter-day Saints is the love that is strengthened for the Church and for each other each time as the Saints answer the call and attend the conference in the manner that is best suited to their circumstance—in person—by radio—or from the printed page!

struction that shall come to them from the First Presidency of this Church as to where they shall be gathered and not be disturbed in their feelings until such instruction is given to them as it is revealed by the Lord to the proper authority.

Again, in 1838, the Lord gave a further reason for the gathering:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

And that the gathering together upon the land of Zion, and upon her stakes, may be for defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth. (*Ibid.*, 115:5-6.)

Why was this to be called a "place of refuge" and a "place of safety"? Said the Lord in another revelation,

... the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that the wicked will not come unto it, and it shall be called Zion. (*Ibid.*, 45:6,7.)

The time when these things shall be would be as the Lord said when:

... the wicked shall slay the wicked, and fear shall come upon every man;

And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire. (*Ibid.*, 63:33-34.)

Another and further reason for the gathering is given us with this revelation:

Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion;

And that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight that desolation shall come upon the wicked. (*Ibid.*, 63:36-37.)

As we sit here today, we should be mindful of the fact that we are those of whom these revelations have spoken. We are those who have been gathered from out of spiritual Babylon, or perhaps we represent the second or third or even the fourth or fifth generation of those who heeded the call and felt the spirit of gathering. Just as was the case in the days of the Prophet Joseph Smith, so in our day the leaders of the Church have told us that "Satan has been lying in wait to deceive, and seeking whom he might devour."

As I have thought about these things, I have been sobered by the realization that during my lifetime three presidents of this Church have spoken upon those dangers which are within the Church which are seeking to destroy us and to defeat the purpose of our gathering.

It was President Joseph F. Smith who said:

(Concluded on page 322)

THE IMPROVEMENT ERA



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SYSTEM
means to
YOU!

The Farmall System of Farming is an American institution. Its roots are in the soil . . . on *your* farm, on the farms of your neighbors.

To increase productivity and speed field work, look to the Farmall System

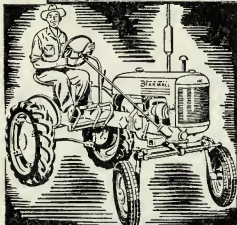
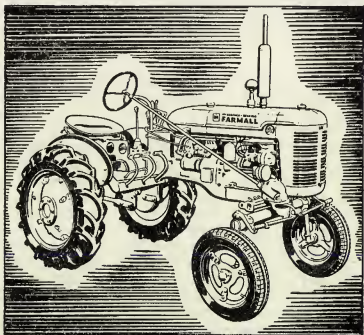
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Left: Farmall Super-A offers hydraulic Farmall TOUCH-CONTROL and new "combustion control."



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← **Smallest member of the Farmall Family is the Farmall Cub with matched Cub equipment.**

FARMALL Leads the Way!



HAROLD B. LEE

(Concluded from page 320)

There are at least three dangers that threaten the Church within, and the authorities need to awaken to the fact that the people should be warned unceasingly against them. As I see these, they are flattery of prominent men in the world, false educational ideas, and sexual impurity.

But the third subject mentioned, personal purity, is perhaps of greater importance than either of the other two. We believe in one standard of morality for men and women. If purity of life is neglected, all other dangers set in upon us like the rivers of water when the flood gates are opened. (*Gospel Doctrine*, 1939 ed. 312-313.)

It was President Grant during his declining years, who repeatedly—in all our conferences and in all his addresses—urged upon the Latter-day Saints to keep God's commandments, time and again impressing upon us that there was no greater mission for him to perform, as the President of the Church, than to so warn the Latter-day Saints. By divine inspiration, he directed a movement to build brotherhood in this day, designed to foster the greatest security possible in this material world. Much has been done to bring about the full purposes of the Church welfare program, before it is too late, in order to provide that "defense" and that

... refuge from the storm, and from wrath when it will be poured out without mixture upon the whole earth. (D. & C. 115:6.)

President George Albert Smith, who presides over us today, has repeatedly counseled the Authorities of the

Church and in his public addresses has spoken of the dangers that are confronting the homes of our people today—the carelessness of marriage out of the Church and out of the temple, the lack of the sanctity of marriage, and a lack of an understanding of the sanctity of the marriage covenant; the increase of divorce among us, the failure to hold sacred the covenants we have made in the House of the Lord. Well might we remember the warning of the Lord to John, the Revelator, when he said:

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. (Rev. 16:15.)

As I think of the counsel of these, our leaders, that has been given us from time to time, I have been reminded of a story told of a president of one of our great universities in Nova Scotia who called his representatives to him and sent them out to teach a great principle to the humble fishermen of that land. His parting counsel to them was:

"If you want to educate a man, you have to let him see a ghost."

May the Latter-day Saints be haunted, if it need be, by the memory of those who pioneered the work of gathering in this dispensation, and be haunted by the memory of the teachings and work of Adam and Moses; of Joseph Smith and Brigham Young and others of the prophets and the purposes for which the gospel has been restored, which the Lord told us

in his preface to the revelations was because he knew the calamities which were about to come forth upon the children of men.

May we, as a people, see the "ghost" of our possibilities and that which we might be able to accomplish by our own strength and ability to stir us up to deeds of righteousness and to build a greater brotherhood to provide that defense against the evils which threaten to destroy our homes today.

May we do all this in preparation for the coming of the Son of Man which, I pray God, may not be long delayed. God speed us in that preparation while it is yet day and increase within us the testimony of the divinity of the work in which we are engaged. And as we may live in the day when the terrors and trials and struggles, all foretold by the prophets, come to pass when "fear shall be upon every man" and when it shall seem that there is no place safe upon the earth, may the Latter-day Saints who are living the commandments of God be comforted again by those words with which the Master has comforted those who have lived before us in similar times. "Be humble, and the Lord will take you by the hand, as it were, and give you answer to your prayers." "Be still, and know that I am God." For I bear you solemn witness that I know these things told by the prophets are true. I know that those who have counseled us in our day of the dangers that are before us have spoken as the prophets of the Living God and I bear you this testimony humbly, in the name of the Lord, Jesus Christ. Amen.

MARION G. ROMNEY

(Concluded from page 288)

see him he would look something like the Savior looked to the brother of Jared when he appeared to him on the Mount. When Jared's brother looked upon him, he appeared to be a personal being as we appear, as men appear. Jesus explained to him that what he was looking upon was the body of his Spirit. Now I am not saying this is the doctrine of the Church. It is, however, the only way I can think about a spirit person, so I think about the Holy Ghost in this way. I believe his influence and his power are capable of spreading out into the hearts of all people, as many as will accept the gospel and receive the gift of the Holy Ghost.

When I was made a member of the Church, Elder George Teasdale, one of the Council of the Twelve, confirmed me. He laid his hands upon my head and confirmed me a member of the Church and said in words about like this, "Receive ye the Holy Ghost." All of us who are members of the Church have had that same gift given to us. He did not tell the Holy Ghost to come to me; he told me to receive him. I believe that if I live the gospel of Jesus Christ, the Holy Ghost will

come to me and guide me into all truth. Every one of us can be led and directed by this third member of the Godhead. The Prophet Joseph Smith said that his whole purpose was to bring light and intelligence and truth to the minds of men and women, and they cannot be deceived as long as they have his spirit with them.

Now, I believe that the gospel which we have accepted is the gospel of Jesus Christ. I do not think that President Smith, as much as I admire and love him, is the head of this Church. I think it is the Church of Jesus Christ, and I believe he directs its affairs.

My testimony of revelation does not end with the revelations of Joseph Smith. I believe that Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant were led, guided and directed by direct revelation. I believe that President George Albert Smith is now guided in the affairs of the present day by the revelations which come from Jesus Christ directly and through the Holy Ghost. I do not believe revelation has ceased. If I did, I would not spend my time doing what I am doing. I believe that these prophets of God now

seated on this stand live by revelation. I believe that when a man is chosen in the Council of the Twelve, he is chosen by revelation through the mind of President George Albert Smith, and I believe that when a man becomes President of this Church it is not just because he has lived a long time. It is because God Almighty wants him to lead his Church in the earth. What these men say I follow, not because I think they are almighty as individual men, but because I think they live true and pure lives and through them God gives the direction he wants his Church to have. I believe that I would be a very unwise man to put the little information and knowledge I have above the vision of the Almighty which guides these men.

I believe this is the Church of God. I believe that it will yet save whatever of the world is saved. I believe we have the commission to teach the gospel of Jesus Christ to all the world. God help us that we may keep this testimony burning in our hearts and that we may do as he would have us do and live so that when life is over we will have brought ourselves within reach of the atoning blood of Jesus Christ and enjoy his rest forever. I humbly pray in the name of Jesus Christ. Amen.

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**THERE'S A FULLER PAINT
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If you need a
professional painter,
Fuller will be glad
to help you

SPENCER W. KIMBALL

(Continued from page 282)

the product of a builder. His eyes were bright; his step was light; he walked with calm assurance. Here were courage, optimism, and positiveness. He was clean. He had a wholesome attitude toward life, no sourness, no bitterness. He looked life straight in the eye and met its challenges. "All my life," he told me, "I have been taught that 'cleanliness is next to Godliness.' Through all the priesthood and auxiliary organizations I have learned Paul's statement: '... that ye are the temple of God, and that the Spirit of God dwelleth in you?'"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16-17.) He had been eager to fill a mission, for said he: "Since my earliest recollection, I have earmarked my savings for my mission; I have listened intently to every returning missionary and anticipated with eagerness my opportunity to go. All my life I have been taught by men of God who have stirred my ambition, stimulated my thinking, built my character, and increased my faith. There were always markers at the crossroads which I could recognize, for these valiant people had prepared me to identify them. Oh, how grateful I am that such builders have had a part in making my life! They have helped to lift the fogs, dissipate the mists, banish the doubts, and fortify me against the temptations. My life is full—there is no remorse—I have no fears—life is glorious and rich in promise."

And I remembered the words of the Lord through his ancient prophet:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . . that publisheth salvation; that saith unto Zion, Thy God reigneth! (Isaiah 52:7.)

In contrast, I had a visit from one of the victims of the human destroyers. He was a fair-haired youth of twenty-two years; the last four of those years had been filled with experiences too sordid and too horrible for a lad of those tender years—experiences which would challenge the resistance of a veteran. His manner was mild, his approach shy, but his voice registered sincerity. My heart immediately opened and took him in. "Brother Kimball," he asked, "would it be possible for me to go on a mission? I think it would help me to find myself again. I do want very much to go into the mission field."

"You've had some frustrating experiences, haven't you?" I asked. And he poured out his soul in a series of heart-rending stories. So many upon the head of a youth—and so concentrated! Why, he had hardly recovered from one until another blow fell upon him. He continued: "I hope that if I can go out and preach the gospel, I might be able to get my thinking

straight, to be really happy again, to get back that which I have lost. You see, Brother Kimball, I grew up in the Church clean and with never a doubt. I was active, faithful, believing. My trust was complete. I felt secure in my faith, never questioning seriously the truth. It was as though my bark of life were in a safe harbor, securely tied with heavy cable to docks which were immovable. . . My parents and my Church leaders gave me anchor to hold me safe. Oh, if I could only have again that sweet spirit of tranquility and peace and sureness!"

Then he told me of the storms that had engulfed him. He had fought a war. There were horrors in the battles; there were temptations in the camps. At eighteen he had been surrounded suddenly by all the accumulated sins of the world. The pressure was crushing. For two years he had been hearing vile and vulgar speech and the name of God desecrated by constant use. He told how well-meaning entertainers had come to the camps but had sung for them sexy songs, told them ribald jokes, and had acted to satisfy the coarse, the crude, and vulgar. He had seen motion pictures in which smoking was universal, drinking was approved as smart and proper, immorality was condoned, and broken homes and infidelity in marriage were common; he had spent his leisure hours in cities near the camps and had been accosted by women of the streets. And he had come to wonder! He had attended a class in his ward and had heard a discussion on the mysteries. Subjects were debated on which there was little recorded revelation and on which there were conflicting opinions, and he had heard criticism of Church leaders, of Church policies, and of Church doctrines, and he wondered! He had read a book, the author of which was one of rich endowments, of much learning, and of considerable prestige. The things which our youth had always accepted were ridiculed. Logic was used; rationalizing was done; corrupt writers of a bygone day were quoted; the supernatural was explained away; the revelations were said to be man's wisdom; prophets were demoted to the status of laymen; and even Gods were dethroned and made a creation of man. All this in strict denial and total destruction of the basic things which had always been his life—and he continued to wonder. He had gone to school when the war was over, under his G. I. Bill of Rights. Here he had been further confused. There was no personal God, he was told, but God was a figment of the imagination, a creation of intellectual man. And God, being a creation of man could not help him, but man was alone to work out his own destiny. He was led to believe that religion was for only the simple and gullible. He found that in the schools:

Atheism may be taught our children, but not the word of God, not the Bible, not the Prophets, not the Apostles. Karl Marx is

legal in the schools, but not Isaiah, or St. Mark. They suffer from Bible affiliation. (George E. Sokolsky, *Atheism by Law*.)

And his props had been moved from under him. His lighthouse was destroyed; his anchor broken loose; his harbor blasted. His bark was at sea in a storm without anchor, sail, or rudder; and with a pilot who had lost his compass and knew not his way. His heaven was clouded, and his stars were hidden. His lights were all but extinguished, and his vision dimmed. And he said again: "Oh, if I could only get back what I have lost of peace, of hope, of virtue, of faith! I had hoped that a mission might dispel the fog and mists; prove my repentance; build back my faith in sacred things and return to me the testimony I once had with all its peace, security, and happiness. I had hoped I might repair my bark and get it in full control and steer it again into calm waters and safe harbors."

And as I felt the sincerity of this young man struggling for a foothold, for a foundation, for something to which to cling, there came these words of the Redeemer into my memory:

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. (Mark 9:42.)

And the words of the Lord came again:

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (Matt. 23:13.)

NOT all scribes and Pharisees lived anciently. There are today wreckers as well as builders among men and in nature. In the Church library there are more than 1,700 books and pamphlets of a defamatory character. The books are dead. They are seldom consulted. They can be purchased from secondhand bookstores at low cost. The authors likewise are dead. They flickered for a moment and went out, dying of their own corruption, after having polluted the minds of a few. They went into the discard while the cause they fought went steadily on. Simon Peter warned us:

. . . there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring unto themselves swift destruction. (II Peter 2:1.)

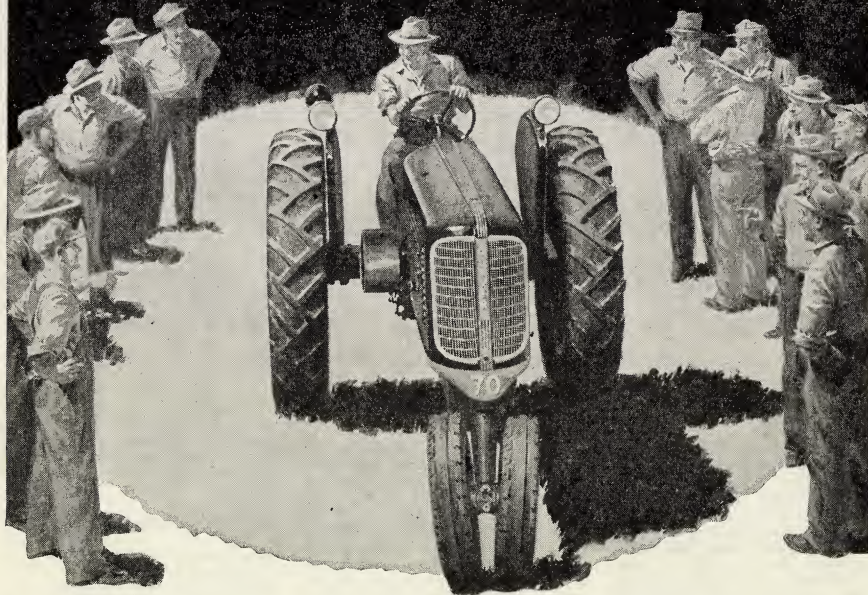
The Lord said:

Woe unto you, lawyers! for ye have taken away the key of knowledge; the fullness of the scriptures; ye enter not in yourselves, into the kingdom and those who were entering in ye hindered. (See Luke 11:52; Revised.)

Apparently there were in the early church those who taught for doctrines (Continued on page 326)

THE IMPROVEMENT ERA

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SPENCER W. KIMBALL

(Concluded from page 324)

the sophistries of men. There are those today who seem to take pride in disagreeing with the orthodox teachings of the Church and who present their own opinions which are at variance with the revealed truth. Some may be partially innocent in the matter; others are feeding their own egotism; and some seem to be deliberate. Men may think as they please, but they have no right to impose upon others their unorthodox views. Such persons should realize that their own souls are in jeopardy. The Lord said to us through the Prophet Joseph:

... teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.

And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

... And if ye receive not the Spirit ye shall not teach. . . . (D. & C. 42:12-14. Italics speaker's.)

THE great objective of all our work is to build character and increase faith in the lives of those whom we serve. If one cannot accept and teach the program of the Church in an orthodox way without reservations, *he should not teach*. It would be the part of honor to resign his position. Not only would he be dishonest and deceitful, but he is also actually under condemnation, for the Savior said that it were better that a millstone were hanged about his neck and he be cast into the sea than that he should lead astray doctrinally or betray the cause or give offense, destroying the faith of one of "these little ones" who believe in him. And remember that this means not only the small children, it includes even adults who believe and trust in God.

Man is like the volcano which in a few weeks can devastate the countryside, wreck cities, and smother human lives. And the human destructionist can likewise inject into other human lives in a short time the doubt and skepticism which can mean total loss of faith. It may take centuries for the other forces of nature to pulverize the lava around a volcano so that it may eventually again give life to plants and animals, and just as surely the damage to faith of an individual done by an iconoclast, whether deliberate or not, may take years or ages of rebuilding, if it is ever fully restored.

The Savior also said:

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Matt. 10:28.)

In our own society, the murderer who kills the body is hunted, imprisoned, and executed, but the character who kills the soul by implanting doubt

and shattering faith is permitted to not only go free but also is often retained in high places. The body which is killed will rise again in the resurrection with little damage to its eternal welfare, but he whose faith has been shattered may suffer long ages before complete restoration of spiritual stature can be had, if at all. And Jesus said:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

Far better to take from a man his flocks or herds, his lands or wealth, even his sight or limbs, than to be responsible for the loss of his faith. The Son of God put it this way:

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt and maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather

than having two eyes to be cast into hell fire. (Matt. 18:8-9.)

And so we admonish the leaders in stakes, wards, and missions to be ever vigilant to see that no incorrect doctrines are promulgated in their classes or congregations. Wolves will come in sheep's clothing and will deceive the very elect, if that were possible. And we warn again those who write or preach or otherwise teach subversive doctrines, that their punishment is sure for their "worm dieth not."

And like the rich man who despised the beggar Lazarus, they will eventually come to a realization of the statement of the Lord Jesus Christ:

And beside all this, between us and you there is a great gulf fixed. (Luke 16:26.)

The Lord bless you, my brothers and sisters. May we all, like the Nile River, build and nourish, strengthen and fortify, rather than be like the volcano which brings only death and desolation and destruction. I pray, in the name of Jesus Christ. Amen.

ELDRED G. SMITH

(Concluded from page 286)

er, for instance, upon which the first atomic bomb was exploded, vaporized; that steel tower was dissipated into the atmosphere. We didn't return it, but none of it has been destroyed. It has just been broken up into a different form. The atmosphere is full of materials, and wherever there is one law given, there is a reverse law or contrary law. We have learned the law that we may break up the elements of the earth, to a great extent.

The power of the priesthood is the power to call upon God who knows the reverse law, and in accordance to his will, he will exercise his power to call together the elements or to put them into action for our benefit. By such process beyond our mortal control and beyond our knowledge, the sick can be healed; the blind can be made to see; the deaf can be made to hear. God has those powers, and he has given them to us through the power of the priesthood. How can we strengthen that faith which we have that will help us to use that power, for we cannot use the power of the priesthood correctly without faith. Our faith and our testimony are strengthened day by day in our actions and in our deeds. We have had called to our attention, during this conference, many of the ways by which we can strengthen our testimony and strengthen our faith. We will go away from this conference remembering little of the words that were spoken, but if we can instill into ourselves the desire to get out and do more for our fellow men and our fellow workers, we have gained the purpose of these conferences, and with the help of the Lord we shall work harder and go farther and progress faster in the

work of the Lord here in the earth.

In closing let me quote a poem which expresses the thought of how we can strengthen our testimony and our faith that we might use the power of the Lord and have it with us more abundantly:

OTHERS*

Lord, let me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayers will be for Others.

Help me in all the work I do
To ever be sincere and true
And know that all I do for you
Must needs be done for—Others.

Let "self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again
Unless to live for—Others.

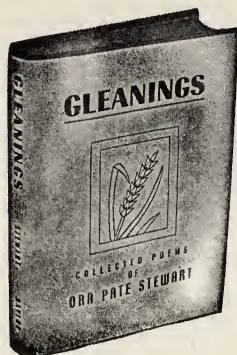
And when my work an earth is done
And my new work in heaven's begun,
May I forget the crown I've won
While thinking still of—Others.

Others, Lord, yes, others,
Let this my motto be;
Help me to live for others,
That I may live like thee.

—C. D. Meigs

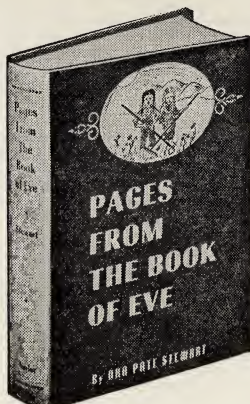
I bear you my testimony, my brothers and sisters, that I know this is the work of the Lord and that this power of the priesthood which has been given to this people is truly the power of God. If we will continue to live as he has taught us, it shall be a source of happiness and joy to us all and shall enable us to accomplish the duties required of us from day to day in our lives. I bear you this testimony in the name of Jesus Christ. Amen.

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GEORGE ALBERT SMITH

(Continued from page 269)

"But," the president continued, "do you belong to any church?"

"Well, not here."

"Did you ever belong to a church?"

He said, "Yes, I did at one time," and he began to be afraid the president did know who he was, and he didn't want him to find out now, so he kept on hedging and said, "At one time I was a member of a church, but I didn't take much interest in it, and I'm not doing much at it now."

"What church was it?"

"Well, you'd call it the Mormon Church."

The president said, "Do you mean to tell me that you are a son of a Mormon family?"

The boy knew the jig was up with him then; so he answered, "Yes, sir."

The president queried, "Do you mean to tell me that you would desert the faith of your parents, when you had known that they were Mormons and desired you to be one?"

"Well, not exactly that."

"I'm afraid," the president said, "you're not much credit to them. If you haven't the courage to stand up for your faith, what good are you? Now," he said, "I will be plain with you. I thought you were the man I

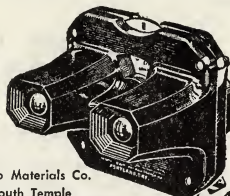
was seeking for this position, but I want to say to you that if you would betray your parents and go back on the Church you belong to, I'd be afraid to give you any kind of a job where you have to handle money." And so the young man lost his opportunity because he did not have the courage to do his duty by his Church and his family.

These things happen so many times; while on the contrary our boys and girls who keep the commandments of the Lord, and observe the advice of our Heavenly Father, need not be afraid anywhere.

I HAVE traveled considerably in the world, myself. I have covered approximately a million miles. I have been in the homes of the rich and the poor, in many parts of the world, and I never have found one instance among the better class of people where I have been, where if they knew I was a member of the Church of Jesus Christ of Latter-day Saints, it was any detriment to me. But I have known many cases where it has opened the way and offered opportunity that I couldn't have had before. You know, it is a strange thing that it is possible for an individual to belong to the Church, not just a church, but to belong to the Church, to have had a

witness and a testimony that the Lord himself established this Church, to know that he spoke by the power that he had, in his wisdom, and gave to us in this day the gospel of Jesus Christ, again, and to belong to just such an organization. No other church in the world makes such a claim as we do. When I see this wonderful group of young folk, behind us here, and the choir, and those that we had from Provo yesterday, and others that we meet all the time, I know of no other place in the world where you can find such young people as the Lord gives to us in the Church of Jesus Christ of Latter-day Saints. Where can you go, in all the world, and find such companionships as you can have in the Church of Jesus Christ of Latter-day Saints? It is his Church. He gave it his name, and he advised us that it should be so called. Again I want to mention that fact to some of our brethren. Don't let the Lord down by calling this the Mormon Church. He didn't call it the Mormon Church. It is all right for us to believe in the Book of Mormon. He expects us to do that, but he told us what to call this Church. The Lord has said:

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of



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a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. (III Nephi 27:8.)

This is *this* Church, the Church of Jesus Christ of Latter-day Saints. I sometimes feel disappointed that so many of us seem to be timid, if I may use that term, and give this Church that the Lord has permitted us to be identified with rather a casual reference. I am so proud of membership in the Church of Jesus Christ of Latter-day Saints, when I think that all the blessings of the world may be mine as a member of his Church, and if I were not a member how many blessings there may be lost for me. Think of the wonderful people in the world and in all these various churches. I want to tell you that there are thousands of them, I think I would be safe in saying millions of them who, if they knew what we know and had the testimony that God has given to us, wouldn't hesitate to join the Church. They would be afraid not to take advantage of the opportunities that he has given to us. In this wonderful conference where we have been assembled the past three days, think how we have mingled together. I have shaken hands with people all the way from Australia, to Portland, Maine, and from Europe, to Hawaii who have come here, happy to make these long journeys, delighted to be permitted to associate and to shake hands with the membership of this Church.

I feel it is a great compliment to you, my brothers and sisters, that so many of you find in the lives of one another the things that make you proud and grateful to be identified with this organization. When we think of what the Lord has done for us—think of the thousands of our young men and women who have had an education that they could obtain in no other way except in the missionary field, and that we have more than four thousand out in the world today—what a privilege it is! This is not a Church to criticize, to find fault with others. The Lord doesn't advise us or counsel us to make it uncomfortable for other people who don't understand, but the Lord in every way encourages us to set an example that others seeing our good works will be constrained to glorify his name.

I am so proud and grateful for the young people of this great organization as I meet them in different parts of the country, and I am so thankful for their fathers and mothers who have given them the training that encourages them to pray and to walk uprightly before the Lord, encourages them to avoid bad habits and not partake of things that otherwise would hurt them. Think of it. Do you realize, my brethren and sisters, that there isn't a blessing, a real blessing in any church in the world that is enjoyed in that church that you may not enjoy as a member of the Church of Jesus Christ of Latter-day Saints? You can't think of a thing that is worth while in preparation for

eternal life that we do not have and while we are only a small organization compared with the great ones in the world, all that they have, all together, that is necessary for eternal life in the celestial kingdom, we have, *plus* the authority of our Heavenly Father and the promise of eternal happiness if we will obey his commandments.

This is not a man-made organization. It is not just a small fraternal department in this great world; this is the Church of Jesus Christ of Latter-day Saints. Think what that means, a Church of the Son of God, who gave his life that we might live again. So today as I worship here with you I am thankful for my birthright, thankful for parents who taught me the gospel of Jesus Christ and set the example in their home. If I did anything that I should not do in my life, it would be something that I could not have learned in my mother's home. There were sweetness and kindness and love always. With a large family of children it took a mother with a good deal of patience, but she was always patient with us.

It will not be very long, in the natural course of events, till the summons that took Father and Mother and other loved ones to the other side, will reach me. I look forward to that time with pleasant anticipation. I have lived a long time, as contrasted with the average of human beings, and I have had a happy life. I can think of no-

(Concluded on page 330)

"Happy is the man that findeth Wisdom and the man that getteth Understanding;" Proverb 3:13

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GEORGE ALBERT SMITH

(Concluded from page 329)

body who has had a fuller life than I have had, and I don't say that boastfully, but gratefully; and I want to say to you that every happiness and every joy that has been worthy of the name has been the result of keeping the commandments of God and observing his advice and counsel. So, as we go forward, each of us, each having an influence with our neighbors and our friends, let us not be too timid. We do not need to annoy people, but let us make them feel and understand that we are interested, not in making them members of the Church for membership, but in bringing them into the Church that they may enjoy the same blessings that we enjoy.

THIS world is in a critical condition.

It is a pitiable situation that faces us, and not anything in the world but the power of our Heavenly Father can preserve the civilization of our day and the people who live upon the earth at the present time. The adversary is having his innings because the people of the world have refused to listen to their Heavenly Father. Now it is our privilege, not only to set the example but also to encourage others to take advantage of it. Nobody knows, when we pick up a paper to-day, what the headlines may read. So many lives destroyed here, so many there, some from accident, some from warfare, some from wickedness, and the greatest destruction of all that is going on in the world today is the result of immorality. There was a time, as we have been reminded, when the people of Sodom and Gomorrah could not produce, in those two cities, ten individuals who were worthy to live. They had been so wicked that they were not fit to live any longer, and so they were consumed by fire.

Now, brethren and sisters, somebody said in this conference that the same laws apply, the same rules govern to-day, and it is just as necessary for us to keep the commandments of our Heavenly Father today as it was for any of the prophets of old or any of his faithful sons and daughters who have lived upon the earth, who have earned a right to a place in the celestial kingdom. We can't gain our exaltation by the good lives of our neighbors, but we can profit by their good example, and we can improve ourselves.

With love in my heart for every one of you, may I say I am grateful. I haven't any way of expressing my thanksgiving to the people of this Church and many people out of the Church, where I have traveled in the world, for their kindnesses to me, one of the humblest of our Father's sons. I wish I could return in full measure all the good which has been done for me wherever I have been.

And now, brothers and sisters, it is not so important how many valuables you may have, how much property you

may possess, and how many of the honors of men you may acquire, and all those things that are so desirable in the world, the thing that God has given to you that is worth more than all the rest is the opportunity to obtain eternal life in the celestial kingdom and have as your companions, throughout the ages of eternity, sons and daughters, husbands and wives with whom you have associated here on earth. That is what the Lord teaches us, and when the world is so distressed and uncertain, we ought to be grateful, we ought to be thankful for our blessings. I can think of no people in the world who have so much reason to be thankful for their blessings as right here in the Church of Jesus Christ of Latter-day Saints.

THIS will be the conclusion of a remarkable conference. It has been delightful to me, these wonderful choirs that have made us so happy with their singing, the fine advice and counsel that we have received from our brethren, the opportunity even to sit in the room and feel the influences that are here because everyone who is here, I am sure, has felt as I have felt the inspiration of our Heavenly Father and the spirit of love and kindness and a determination to do better than we have ever done before.



This is God's work. It is for the salvation of all the human family if they will accept it, and we who have received it and know it is true should be ever alert and watchful to share with others the things that we know. Let our homes be the abiding place of prayer and thanksgiving and gratitude. Every day when we go out from our homes, let us leave a place that has been sanctified by the righteousness of our own lives, and when we return to it that we may feel that influence that is always there when the Spirit of God is present.

I pray that these fine boys and girls who have come to sing to us, along with the other visitors, may go home from this conference, that you may return to your various homes in safety and in peace, and take with you a renewed desire to be real members of the Church of Jesus Christ of Latter-

day Saints, worthy to be called members. Now, I pray that the Lord may add his blessing, that his peace may be upon you and in your lives, and in your home. Let us pray for the great men and women of the world who need the Lord but do not understand his interest in them. Pray for the President of the United States who, at the present time, so much needs guidance from our Heavenly Father. Pray for our representatives in Congress, our governors, our mayors of cities, the men who have influence in politics in our various communities, that they may do the things that will be better for all of us and make us happier, and please our Heavenly Father. That is our privilege. I say to you that the power of prayer is something that cannot be measured. If there were time, I could tell you many instances where prayer has been answered in a marvelous way. People have risen from beds when they have been told they could not live, that it was not possible, and yet they have lived and performed a great work. This is the kind of Church that you belong to. This is the kind of organization the Lord has offered to all people. Think of our great educational institutions, the opportunities which are given to our children to learn all that the world can teach them, plus the glorious truths that are necessary for us to absorb and make a part of our lives in order that we may gain an exaltation in the celestial kingdom.

God bless you, my brothers and sisters. I feel I want to be with you. I am so grateful for the privilege of being here, and now I am anxious that you may all go to your homes and carry with you love unforgotten, love for your boys and your girls, for your husbands and wives, for your neighbors and friends, and let that love abound wherever you may be. If we will do that, when the returns come from this conference and we hear from the various stakes and missions of the world, where people have gone from here, we will discover that the Lord did magnify us and give us our opportunities, and we will go on keeping his commandments.

I pray that every one of us will remember that to be a member of the Church of Jesus Christ of Latter-day Saints is an honor beyond all price in comparison, and that we may so live that our neighbors and friends who know us, who may not be members of the Church, will be grateful for our fellowship. Peace be with you. May you go to your homes in peace and safety and continue to live in love and happiness as long as you are upon the earth. And when the time comes for us to depart this life, may each of us find our names recorded in the Lamb's book of life, not one missing, entitling us to an inheritance in the celestial kingdom, right here upon this earth, in the companionship of those we love, I humbly pray in the name of Jesus Christ. Amen.

S. DILWORTH YOUNG

(Continued from page 293)

came another Mr. and Mrs. Shay who were going to the hall quite late, but finding us not there just happened in at the place where we were. Another young man drifted in and took a chair, another young girl, then two ladies came. They had been directed to where we were by a sick man who had just heard," (and the elder adds in his letter) "I wonder how he heard about where we were.

"Then Chief Tahachee himself drifted in, and before the evening was over a couple or three more. It was miraculous how people just seemed to gravitate to where we were. It just worked in perfectly for a warm, friendly cottage meeting which I suggested, as Elder M. felt the same way. With an audience of ten or twelve adults and a couple of children we began the meeting. Elder M. prayed beautifully. I stood and talked on the restoration of the Book of Mormon for twenty minutes or so, the most inspired, easiest talk I ever gave. It was prompted by the Holy Ghost; I know it was. I bore my testimony humbly and fervently to the truthfulness of the Book of Mormon, their book, and that the Church is true, and that Jesus lives. I told them of the vision of Joseph Smith, of the bringing forth of the book, about the witnesses, the need for the Book of Mormon. The people were very attentive and drank it all in, and then Elder M. got up and gave a beautiful talk confirming mine, telling more about the Book of Mormon, how to get a testimony and other great points pertinent to the time. It was an inspired talk. Then a half hour of questions, and we loaned or gave to them" (according to how it works out, I suppose) "five more Books of Mormon. They were eager to have them, and I think will really read them with real interest and with real intent to know the truth. After I closed with prayer, there was a little more questioning, and we left with a fine spirit in the place and went with Chief Tahachee toward the river. As we left, Mrs. Shay told us we could hold a meeting at her place again if we didn't get the hall, and she would invite those interested. Chief Tahachee took us to his house to meet his wife and played records of her singing of Indian songs, and he chanted and played tom-toms for us. He was very friendly. As we left his place and headed home across the frozen river in the bright moonlight, I said, 'You can't tell me prayers aren't answered.'"

That letter is from a pair of missionaries who went out some time ago in the mission field and were obedient, with the belief that if they did their best and were humble, they could hear in their hearts the voice of the Lord directing them what to do. They are opening up the work with that particular tribe of Indians, not by my direc-

(Concluded on page 332)

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LOS ANGELES

“TWO PERSONS — ONE CHARGE”

S. DILWORTH YOUNG

(Concluded from page 331)

tion, I assure you, but under the inspiration the Lord gives to those who humbly desire to discover for themselves by works what he desires.

I WOULD like to give one more incident, if I may: We had a missionary go out to stay but a year. He informed me that he had come out to get an experience. He didn't want to go through his life and finish his college without being able to say that he had had a missionary experience. He felt it would do him good. This is what he writes:

"In these past three months He has abundantly blessed me beyond my power of words to express, and a rich deep feeling of happiness which I have within me at this moment and which I have enjoyed during this work has been pay enough for me. May I enumerate just how He has blessed us and what the results are?"

BRUCE R. McCONKIE

(Continued from page 295)

the greater light shall receive the greater condemnation. (D. & C. 82:3.)

When the Resurrected Lord appeared to the Nephites, he preached to them, in purity and in perfection, his everlasting gospel. He gave them, among other things, the Sermon on the Mount, substantially the same as he had given it to the Jews, as is recorded in the New Testament. But one of the additions he made was this:

... come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven. (III Nephi 12:20.)

THESE revelations divide the heirs of salvation into two classes: first, those who have opportunity to accept and live the gospel in this life—this means all of the Latter-day Saints and all others who have a sufficient witness of Christ borne to them—all of them are under obligation to accept the truth here and now, to hearken to the counsels of the living oracles, and to live according to the best light and knowledge that God gives them. If they do this they work out their salvation.

The other class of people who will be heirs of the celestial kingdom are those who would have accepted the gospel with all their hearts, had they had opportunity to accept it here. For them, the ordinances of salvation will be performed and they will be heirs of the kingdom, and with the righteous and faithful of this life, will go into our Father's kingdom and have eternal rest.

We can get, here and now, in this life, that peace of Christ—the peace which passeth understanding of which President Ivins has spoken—by obey-

(He isn't going home at the end of his year.)

"The way was opened to us to change our place of lodging and to find a lovely three-room apartment completely furnished for only ten dollars a month," (They had been paying ten dollars a week), "living in the house of good Christian people and every opportunity to preach the gospel to them. During these three months we have sold forty-five copies of the Book of Mormon and held fifty-two cottage meetings.

"We organized a Sunday School with an attendance of twenty-five persons there this past Sunday and a promise of fifteen others that they would start attending in the immediate future. Been invited out to ninety dinners, thus cutting down our expenses, and also providing a way that we could preach the gospel to them. We have had the following items given to us: Thirty-three quarts of preserves, ten dozen eggs, three pies, four cakes, six jars of jams and jellies, three cans of honey, thus

ing the laws and ordinances of the gospel. Then if we press forward and continue throughout life to keep the commandments, we can have that same peace and that same rest in eternity.

Now the question naturally arises, in the light of these principles and doctrines, "What happens to those who have an opportunity to accept the truth in this life, but who fail or neglect to do it, and who hereafter accept it in the spirit world?" The Lord has given us answer by revelation. Speaking of the terrestrial world, he said: These are:

... they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh.

Who received not the testimony of Jesus in the flesh, but afterwards received it. (D. & C. 76:73-74.)

Well, to me and to you, and to those to whom our missionaries go, this is a great warning. It is a warning that now is the time for us to keep the commandments of God. I do not know any reason for believing that a man who has belonged to this Church, and has then rebelled against the truth, who has forsaken it and gone his own wilful way, will have another chance to be an heir to that kingdom. Christ's law, as it fell from his own lips, is that,

... No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. (Luke 9:62.)

I do not sit in judgment. Judgment is the Lord's and he will repay. But at the same time since these doctrines have come to us in such great plainness in this day, we are bound to know them, to live in accordance with them—and failing such, we will merit the penalty which a just God has decreed for our disobedience, for our sinning against the light.

cutting down some more on the expenses. Perhaps the greatest exhibit to show for this work is the fact that five persons have requested baptism at our hands, and two men who have been members of the Church, have repented of their sins and are earnestly living the Word of Wisdom and are desirous of advancing in the priesthood.

"Two future requests to speak before large groups of from forty to sixty people on the subject of Mormonism. All of these items point to the fact that it can be done if a missionary desires to do the will of his Father in heaven and realize the hopes of the folks who send him, and it can be done in the period of a few short months."

Those two young brethren, my friends and fellow workers, are only two of four thousand who feel just exactly the same way.

May the Lord help us to give them support by our faith and prayers, I ask, in the name of Jesus Christ. Amen.

WE lived in the pre-existent world. We walked by sight. We gained knowledge and intelligence, and we obeyed in a greater or less degree. Then the Lord put us down here in mortality, drew a curtain over our remembrance of pre-existence, and ordained that while here we should be tried and tested, that we would undergo a final examination for all the life we had lived in that pre-mortal world. He ordained, at the same time, that this mortal probation would be an entrance examination into the kingdoms and glories and worlds that are prepared in eternity.

As far as you and I are concerned, at this time, this life is the most important part of all eternity. We have the light and knowledge and revelations of heaven. This life is the time for us to prepare to meet God, to keep the commandments of God, to hearken to the counsels of the living oracles and to press forward in righteousness.

The plan of salvation is to find the truth; and the Latter-day Saints have found it. It is to accept the truth; and we have accepted it in the waters of baptism by covenant, a covenant that we will keep the commandments of God. The remaining step is to endure to the end, in righteousness and in faithfulness. Nephi said that repentance and baptism are the gate to salvation, and that having entered in by the gate, men are then in the straight and narrow path which leads to eternal life. We Latter-day Saints have entered in by the gate. We are now on the path. It remains for us to press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. It remains for us to press forward, feasting upon the words of Christ, and endure to the end, which if we do, we will gain eternal life.

I do not know that there is anyone

BRUCE R. McCONKIE

among us, unless he has sinned away the opportunity of repentance, who is not capable of starting from this point and going forward in righteousness and truth and gaining the celestial kingdom of heaven. The gospel course is either hard or easy, depending upon whether we love the Lord. If we do not love the Lord it may seem hard and the course may seem rugged. If we love the Lord and desire to keep his commandments, then his yoke is easy, and his burden is light. We can have peace

and joy and satisfaction and solace and rest here and now in this life. We can have the guidance of the Holy Ghost, we can make our calling and election sure for eternity on the one premise of keeping the commandments of God.

Now

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. (Ecc. 12:13.)

In the name of the Lord, Jesus Christ. Amen.

CLIFFORD E. YOUNG

(Concluded from page 289)

having opportunities the like of which we never had in our generation. It certainly is a thrilling time to live and yet, my brethren and sisters, I have wondered many times if in this great field of physical progress we are keeping pace spiritually. I am led to this conclusion because of some of the experiences that our boys and girls are having and some of the things that are coming to light of their experiences. One of our boys recently came home from Japan, and when I interviewed him for a mission, he said frankly, "Brother Young, I find it much harder here to withstand temptation than I found it over in Tokyo." In interviewing some of these boys we find that they are lacking some of the parental care that they should have and doubtless did have a generation ago. I am wondering whether we as parents are frank enough with our boys and girls, if we take them into our confidence, if we are not relying too much on this mechanical age, for which we are truly grateful, for their spiritual strength, for the parental counsel that they need. It seems to me that this is one field of our activity that we need to emphasize more strongly than ever before. Our boys and girls need our help. They need our guidance; they need to know some of the pitfalls that may confront them in their experiences; and they need to be talked to very frankly about some of their sex problems, my brethren and sisters, the field that we seem to avoid. We need parents to sit down with their boys and girls and to warn them of dangers that are on every hand. There is no change, in all this

progress, in all the present-day opportunities, in some of the fundamental concepts. It is just as wrong today to steal as it was four thousand years ago when the Lord gave his great commandment. It is just as wrong today to commit adultery as it was then. It is just as wrong today to violate the Sabbath day as it was then. It is just as important today that we should honor God, honor his holy name, not profane it, keep his holy day as it was four thousand years ago. These things never change. It is just as right and proper that we should honor virtue, that we should honor womanhood as we were taught centuries ago. These things never change. And so, I repeat, my brethren and sisters, with all of the great opportunities we have before us, the opportunities that our boys and girls have, it is a glorious age in which to live, one that brings happiness, if we keep the commandments, one that thrills us because of the great opportunities, and yet, with it all we must also keep pace spiritually and not forget some of these fundamental concepts that are always true and will never change. So I repeat again, we need to go back to some of the old customs of fathers and mothers sitting down with their children and talking through some of the problems that confront our youth. Our boys and girls need our help. I am not one that would say to a boy or a girl, "You're not worthy to go to the temple," but I would say, "You're not quite prepared. Let us sit down together and see if we cannot help you to become prepared." It may take six months or it may take a year, but the fact that our boys and girls may not be prepared does not relieve us of the responsibility of doing the thing we should do of helping our youth to become prepared for the problems of life and for the great spiritual opportunities that are theirs in this great Church to which we belong.

May God help us that we may have wisdom in the direction of our youth, in helping them in their problems and above all of having a sympathetic understanding of them and what they have to face, and may he sanctify to our spiritual growth the great opportunities with which we are surrounded, these glorious physical opportunities, I humbly pray, in the name of Jesus. Amen.





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198 A

GEORGE F. RICHARDS

(Concluded from page 276)

whom we depend for all things we hope to receive in this life and in the life to come, has asked it of us, and even commanded it of us, should have a strong appeal to all members.

If thou lovest me thou shalt serve me and keep all my commandments. (D. & C. 42:29.)

He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you. (D. & C. 41:5.)

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:24-25.)

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:29.)

... be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. (D. & C. 6:37.)

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D. & C. 104:18.)

The Church is accomplishing wonders with the tithes and offerings of its members. A more wonderful work could be accomplished, and the poor of the Church be better cared for, if the members were all to pay an honest tithe, hence our appeal at this time.

RELIGIONISTS of other denominations are taking cognizance of the way the law of the tithe is being observed in the Church of Jesus Christ of Latter-day Saints and its beneficial effects to both the Church and the members who observe to keep the law.

The Deseret News, reporting the proceedings of the annual Baptist state convention, September 23, 1915, said:

A feature of today was an address by the Rev. Dr. L. S. Bowerman, pastor of the Immanuel Baptist Church of this city, on "Tithing, The Minimum Basis of Giving." He strongly advocated the ten percent tithing system, as it obtains in the Mormon Church, remarking, incidentally, "We ought to be as fully religious as the Mormons."

"Since the days of Abraham, a thousand years before Moses was born," said Dr. Bowerman, "the tithing system was inaugurated, and so took the precedence of the Mosaic law." The speaker traced the history of the tithing system through the Old Testament and showed its endorsement in the New Testament, closing his address by showing the promises of God to the individual and the nation who paid tithing to his service, and for his

cause, that they should prosper in the land, not only in the goods of this world, but as recipients of spiritual blessings. Dr. Bowerman's address was very well received and was considered one of the most scholarly addresses of the convention.

While the Methodist Church has not adopted the tithing system to raise funds for its support, the plan was sanctioned at the national convention of Methodists in Indianapolis, according to the Rev. A. M. Fisher of Pasadena, California. Mr. Fisher said that this system was right and successful inasmuch as the Church now employing it is in most satisfactory financial circumstances. It was, he stated, the most representative gathering ever held in the interest of the Methodist Church.

Mormonism is having a reforming influence upon the religions of the world. The law of tithing is as old, as just, and as true, as any other law of the gospel.

The nature of the covenant entered into in the waters of baptism is that we will keep all the commandments of God, one of which is tithing.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

If tithing may be regarded as a temporal law, then the observance of the law of tithing should bring temporal blessings. We have promise of such blessings made to ancient Israel.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

LEVI EDGAR YOUNG

(Concluded from page 290)

it plays an important part in our spiritual stature. Else why should the activity of divine intelligence, the power to think and reason, have been created? Intellectual effort is not condemned in the search for spiritual truth, for our spiritual growth, our religion have their roots in the deepest aspirations of man.

How deeply divine are the words of Joseph Smith when he said:

The glory of God is intelligence, or, in other words, light and truth. (D. & C. 93:36.)

Whatever principle of intelligence we attain to in this life, it will rise with us in the resurrection. (*Ibid.*, 130:18.)

These words inspired the Prophet Joseph to establish in his day schools of learning, and even a university. He advocated the study of the ancient classics, of all the learning of the world. No other American ever advocated education as he did, for his

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse; for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:6-10.)

But in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts 10:34-35.)

The promises of the Lord made to ancient Israel will apply alike to all nations and people who will obey his laws and commandments.

THE Church of Jesus Christ of Latter-day Saints is destined to bless and reform the whole world. It is intended eventually to correct all the great evils of society, and lift mankind to a higher plane of living physically, morally, and spiritually. It is a worthy cause in which to be engaged, and for which to spend our talents, our time, and our means. It is the greatest reform movement of the age. It is bound to succeed, for it is founded upon true and correct principles, revealed anew from heaven.

Those who give aid to its establishment, its growth, and its accomplishment, will surely share in the honor and glory of such a noble cause.

We are all candidates for the blessings of eternal life and exaltation in the kingdom of God. The direct line to that goal is through the observance of the law of tithing and making every sacrifice the gospel entails upon us. May God help us to this end, I pray, in the name of Jesus Christ. Amen.

wisdom and understanding came from the works of God.

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:48.)

We may further express this idea by saying that all the intellectual acquisitions, all the facilities which society puts at the disposal of man—schools, universities, libraries, laboratories, all things offered by religion, all the occasions given him to develop his own aptitude, his work, his leisure, all must be considered by him as tools destined to improve his personality, his moral self, and to make him feel the divine purpose of God. If the moral law and true religion dominate the world to-day, mankind will be on the right road to the winning of peace and happiness for humanity.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II Timothy 1:6-7.)

Blessed is the nation whose God is the Lord. (Psalm 33:12.)

MARK E. PETERSEN

(Continued from page 284)

they include drinking and unwise partying, as well. And when you start going with people who do those things, it will not be very long before you are doing the same things they are, and in that way the cigaret lays the foundation on which you form other evil habits.

If you are going to be a smoker, you realize that you are breaking one of the commandments of God, and you do not feel good about it. You know that over in the ward they speak about the Word of Wisdom every once in a while, and now that you are a smoker you do not like to hear about the Word of Wisdom. You have heard about it all your life, and you do not want your conscience to hurt you any more than it already does, so you tell yourself you had better stay away from your meetings. You begin to realize that for a Latter-day Saint, worship and smoking just do not go together. And so the cigaret persuades you to stay away from church.

WHEN you were small, your parents taught you to pray, and you prayed with more or less regularity all your life. But now that you are a smoker, you feel out of harmony with the Lord and you hesitate to go to him in prayer.

You begin to discover that, for a Latter-day Saint, cigarets undermine faith and interfere with prayer. And as a child who has been hurt avoids the instruments which hurt him, so you with a smarting conscience shy away from your religious duties. You have come to know that spirituality and smoking are incompatible. And so the cigaret persuades you to stop praying.

Your parents also taught you to pay tithing on everything you earned, but now that you do not go to church very often and you are not very proud of your Church connections, you stop paying your tithing. "What is the use?" you ask yourself. You say, "This tithing money itself would buy quite a few cigarets; they cost real money these days." Rather an expensive habit you have picked up! And so the cigaret persuades you to stop paying your tithing.

When you get old enough to get married, you ask yourself, "Whom shall I marry?" If you are a boy you say, "Will it be Helen or Jane or Elizabeth?" And if you are a girl,

AT EVENING

By Edna S. Dustin

THE Mother of Day descends her sky-blue floor
Leading her precious, wifely child to bed
Who lingers, as she draws portieres across
the door:
She then cups goodness from the Milky
Way, and Day is fed
And tucked in bed beneath a quilt of stars
To sleep, till Mother lets down her trundle
bars.

MAY 1948

you ask yourself, "Will it be Tom or Dick or Harry?" And then you tell yourself that you like Tom better than Harry, and Jane better than Elizabeth. And why do you like them better? Because you know them better. And how did you get to know them better? Because they are in the crowd you go with; you know, the smoking crowd. And they do the things that you do. They are like you. Why, you would not even think of marrying one of your former friends in the non-smoking crowd. How ridiculous! Why, he would not smoke with you—would not even take a cocktail, and he would not neck, and he would not pet, and he would not party around. Why, you would not marry one of them! You are going to marry one of your own crowd, one of the smoking crowd. And then, if you want to sit down together and smoke together you can, and there is no embarrassment—so you tell yourself. There is nobody to get after you if you fill the house full of tobacco smoke, and no one to nag at you if your cigaret burns a hole in the overstuffed, or if you drop hot ashes on the new rug. So your cigaret has helped to choose the kind of person you marry.

WHAT kind of home will you have? There will not be much faith in it, because the cigarets have already undermined your faith. And you will not say very many prayers because the cigarets have taken care of that, too. And there will not be much Church activity in your house, because the cigarets have checked that off also. So you will have a worldly home with precious little of spirituality in it. Is that really the kind of home you want?

Will you have any children in that home? If you are like many of the smoking young people of today, you will not have any children. One of them recently said, "Why a squawking kid would cramp my style! Do you think I am going to stay up and walk the floor in the middle of the night with a squealing baby in my arms? None of that for me." And so the cigaret may help to rob you of one of the greatest blessings that God gives us in this life: The privilege of having little children.

But suppose by some chance you do have children—what will they be like? Why, they will be just like you. They will not believe very much in God, because you will not make religion very important in their lives. They will not say very many prayers because you will not teach them how. And they will not go to Church much because you do not. And when they get a little older, they will acquire the other habits that you have, and they will be just about like you. So the cigaret determines in large measure the kind of children you will have.

Do you not see, young people of the Church, how the cigarets can mark out your life for you—point the path for you to follow? Are you, as young

(Concluded on page 336)

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MARK E. PETERSEN

(Concluded from page 335)

Americans, wish to surrender to the tyranny of a cigaret? Are you willing to allow a cigaret to determine in such large measure the kind of life you are going to live? Are you going to allow a cigaret to choose the kind of friends you have, the kind of person you will marry—even the kind of children you may have? Are you, as a young Latter-day Saint, willing to allow a cigaret to determine your attitude toward God?

Let me ask you one other thing: What do you think of religion, anyway? Is it worth while? Is it worth the trouble we go to? Does it do any good in the world? Or would we be better off without it?

MULEK OF ZARAHEMLA

(Continued from page 297)

WHEN he heard Zorah's heartfelt praise of Moroni, his first reaction was one of surprise. Then, as he thought about it—and for a long time he thought of little else—he experienced an overpowering sense of envy, of jealousy, even, and of bitterness. Was he never to be free of this sense of his inferiority? Was he always to be reminded, in one way or another, of the popularity of the captain?

He could not remember when he had ever wanted anything with half the fierceness of his desire for the boat-maker's kinswoman. He desired her more than he would have thought it possible to desire anything.

Under ordinary circumstances he would have been content to wait, to use his influence, his name, and his wealth to win her to him, but with a woman like this he did not know what to do.

Mulek considered himself a wise man, and certainly he had learned much from experience as well as from study. What he did not realize was that there were countless forces, issues, principles, of which he knew nothing at all, much as he could have told about other matters.

He knew everything about a designing woman; he knew nothing about an unspoiled one. He knew to the last senine the power of money, if not its value; he was ignorant of the fact that there were people to whom wealth was relatively unimportant, and who would put forth little effort to obtain it. He was a master in the use of intrigue; he was unaware that there was but one approach to the unreasonableness and sweetness of the unstudied and spontaneous motives, the inherent yearnings of the human heart. Knowing so much, he forgot that he knew so little.

Moroni! Always Moroni! He considered it all again. What did Moroni have that he did not have? The name *Mulek* sounded as well as the name, *Moroni*. Moroni sprang suddenly from an obscure family. Mulek was

ONCE read an advertisement which asked this question: "How would you like to live in a town in which there were no churches?" And then it listed the crime and the violence and the debauchery and the filth and the heartbreak and the sorrow and the disappointment associated with persons who reject the soul-elevating, character-building influence of true religion. Would you like to live in a town in which there were no churches? Bring it right down to your own case and ask yourself about it. Would you like to live a life in which there was no religion? Do you really want the degrading influence of the irreligious? That influence is just as deadly for an individual as it is for a whole town.

Choose for yourself: Do you want to live a life without God? The cigaret

the acknowledged leader of a long line of kings. Moroni was young; he himself was younger still. Moroni was well-proportioned and good to look at. Mulek was considered the most prepossessing young man in Zarahemla. Moroni was a forceful speaker. He himself was not only forceful; he was also eloquent. Moroni was learned; so was he. Mulek's rancor grew until it hurt.

Unable to find the solution he courted, unable to remain longer in the inaction of the city of Mulek, he at once returned to the capital, hoping that there something might happen to resolve his doubts and remove his disquiet. He had as yet no plans, but he did have a purpose. He would find a way to win Zorah's approval, and with good fortune, her affection.

DESTINY was awaiting him; on the very day of his return to Zarahemla Chief Judge Nephihah died, an old man full of honor, and was mourned by the people. He was buried with ceremonies that told of the nation's profound regard.

Within a few days public announcement was made that his son Pahoran was to succeed him as chief judge and governor over the land. People heard the news, commented on it, and went their ways. It was as good a choice as any.

One day Mulek was walking along the street when he met, entirely by accident, an acquaintance he had not seen for a long time. His name was Pachus, and he had been among those followers of Amalciah who, beaten in battle, accepted the amnesty of the government and took the pledge to keep the peace.

Pachus was a man of ordinary appearance and ordinary faculties with these exceptions: he was almost supernaturally cunning. He could almost read another's thoughts. He could probe a matter to its center. He was full of restless energy, admired by many, trusted by few, loved by none.

He inquired with seeming casualness into Mulek's doings since their last

would like you to. But remember, you can never live successfully without the Lord. So many have tried, and all have failed.

And so I come back to the question with which I began: Have you ever really considered what a cigaret means to a Latter-day Saint? You who smoke now, do not make the mistake of supposing that the Church is against you, because it is not. It only desires your welfare, and it hopes and prays for the day when you will declare your independence from the slavery of nicotine. And you who do not smoke, before you take that first cigaret ask yourself, "Will it help me or hurt me?" Think it over carefully, and may God guide you in your thinking. I earnestly pray for you, in the name of Jesus Christ. Amen.

meeting. He was far too wise to make any reference to Mulek's having failed to stay with the cause he had espoused. Mulek spoke civilly to him, and briefly, for he did not like the man. But Pachus would not be put off.

"What do you think of the new governor?" he asked.

"I know him but slightly, having traveled a different road, but he is perhaps as competent to judge as any. None can deny that he knows the law," Pachus considered a moment.

"To judge, yes," he responded, "to judge. It is true he is acquainted with the law, none better. But how to govern?" Mulek frowned.

"I do not know what you mean," he complained. "Is it not to govern to judge?"

"By no means," ejaculated Pachus promptly and emphatically. "To judge, one needs a knowledge of the law. To govern requires a knowledge of men and wide experience. These are not learned in the same school nor often found in the same man."

"There is more both before and after this," Mulek guessed shrewdly, "and I for one will have nothing to do with it."

"And you a man of influence and importance?" Pachus was amazed. "Is no one to have enough interest in our nation's affairs to give thought to those who will administer them? I am astounded."

"Let me refresh your memory on certain facts of history that you, better than most, should know, and knowing, consider."

"MANY years ago, when your ancestor Zarahemla was king in this very city, Mosiah First, and a handful of followers came into the capital from the land of Nephi, whence they had been driven as outcasts. I do not know by what means or magic he did it, but Mosiah gained ascendancy over Zarahemla, the king."

"That day the line of Zarahemla, descendant of Zedekiah, was broken. The true kings have been common men

ever since, and you, my unfortunate friend, are one of them."

Mulek was by that time listening with greedy interest and was impatient when the other stopped speaking.

"All this I know," he urged. "What is there more?"

"When Mosiah died, his son Benjamin became king in his place. Now, I do not say that King Benjamin was not a good king, but at the same time I do contend that there were others who might have been quite as good. King Benjamin lived to a ripe old age, and his son, Mosiah II, ruled in his stead.

"The second Mosiah reigned thirty-three years. One day his four sons, Ammon, Aaron, Omner, and Himni, asked permission to go on a mission to the Lamanites, that they might preach to them. The king granted their request, and they went up to the land of Nephi and there remained fourteen years. Had this not happened, Aaron, the second son, would in all probability have become the successor to his father, for Ammon was wholly devoted to the ministry.

"When Mosiah became faced with the problem of someone to rule in his place, he was uncertain what to do. What would happen when his sons returned and found a stranger on the throne? Would they not cause civil war in having him deposed? That is what the king feared, and fearing it, he proposed that a system of judges be provided to take the place of the rule of the kings. The people liked the idea and voted to adopt it.

"A young man named Alma was chosen to be the first chief judge. Alma, however, held a double responsibility and a double trust. He was already high priest over all the Church. In consequence of this, the burden being too great, he relinquished the judgment-seat to this Nephihah who has just passed away."

"Yes, all this I know," replied Mulek thoughtfully, "but what is the point of it all?"

"There are two points," Pachus responded, holding up two fingers. "The first is that this system of judges was but a temporary measure, a thing which you and many another seem to have missed. It was not intended that the kings be done away forever; nowhere is it so stated.

"That is the first point. The second is that, even granting that the judges were to be permanent, there was no mention of a governor."

"But did not Nephihah govern?"

"Yes, after a manner of speaking, but never did he call himself by the

title of governor, nor did Alma. This sudden accession of titles and power does not sit well. It strikes at the very foundations of the institution of freedom."

"Have not the people agreed to it?"

"What people? A few have signified their agreement, as a few would approve the burning of their own homes. There are many others who are open in their displeasure."

"Open, you say? Then it is not treason they contemplate?"

Pachus became monstrosly indignant. He bristled up.

"Treason? Who talks of treason? May not men speak of the welfare of their sacred nation without being called traitors? What a pass is it coming to! Treason? Is it more treasonable for one to inquire into his people's case than for another to exercise power without sanction of law?"

"I had not thought of it."

"And there are many others who have not thought of it."

"I do not doubt there is much reason in what you say. Are there, do you think, many who are of this mind?"

"I do not know of large numbers, and many of prominence, next only to yourself in station, who earnestly talk of these matters. Had he not added the title of governor, it might have passed, but where is it to end? His grandfather was a farmer; his father, chief judge. He is governor. Will his son, perhaps, be king?" Mulek was startled.

"King?"

"Who can say?"

"King!"

"It was the word I used."

"In three generations!"

"While all the time we have among us royal blood from the old world."

"King!" Mulek kept repeating the word as if it fascinated him.

"I trust I never live to see it."

"A king, Pachus?"

"Nay, fool, an upstart king! Right willingly would I see the rightful king rule over this nation."

"The matter can be settled by the people?"

"Nay, 'can' is the wrong word; 'must' is the better one."

"If it is so determined, then is he not guilty of treason but is rightfully the king."

MULEK suddenly realized that he had been speaking loudly, that others were listening. He blushed and lowered his voice.

"Nay, Mulek, fear not to shout it out. It is thus we shall make known our desires. We have talked long enough at this time, but do you consider rightly of this business. Upon our next meeting we shall discuss it further." As Pachus turned to go, he added, in a lower tone, "There is in all this land but one whose wealth, breeding, position, attainments, and blood entitle him to the throne of this nation." He turned aside and left Mulek standing on the street, staring stupidly after him.

(To be continued)

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DAVID O. MCKAY

(Continued from page 273)

confidence when men are so corrupt? I answer that even if two or three, or even a score of men prove themselves dishonest and wicked, we are not justified in losing confidence in all men. Most people are honorable and upright—I like to think that—and desirous to:

... do justly, and to love mercy, and to walk humbly with thy God. (Micah 6:8.)

Even if international leaders of a nation or of five nations disavow their Creator, and that's what they are say-

ing in their hearts, "my power and the might of mine hand have got me this wealth," and even deny the Christ who redeemed them, let us remember that ten times that number of nations still profess to believe in God and in individual freedom.

These three principles—faith in God—acceptance of Christ as the Savior of men—confidence in our fellow men—are summed up by the Savior as follows:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22:37-39.)

We learn from authentic sources that communistic countries, operating from behind the "iron curtain" accuse democratic countries, and particularly the United States, of virtually every political and moral crime under the sun. Our democracy is described as an instrument to enslave people.

Such slander has been compared to slugs that crawl over our cabbages. You may kill them, but there is still the slime.

The surest method against such slander is to live it down in perseverance in well doing, and by prayer to God that he would cure the distempered mind of those who traduce and injure us.

To the Church today are applicable the words of the Savior:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Mat. 5:16.)

If we would face the future, no matter what it may be, with calmness of spirit, with an assurance that God governs in the affairs of men, let us as individuals and as a group live exemplary lives.

Let us see to it that the social evils now rampant in the world that bring such sorrow and degradation to mankind, that spread sorrow and misery throughout the world are reduced to a minimum in our own communities; for example, there is too much drunkenness, too much unchastity. The excessive consumption of intoxicating liquors in this state is a reflection upon all.

To curtail those evils, to spread love and peace, brotherly kindness throughout the world is our paramount duty. If we succeed to a commendable degree, we can say to the world—unbelievers, scoffers, and all others, "Come, our way of life is best because it works best. Our people are efficient, prosperous, and happy because we are a body who aid one another in the productive life. We waste none of our substance in vice, luxury, or ostentation. We do not dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up, and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the

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manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it."

The world faces a crisis—a terrible crisis. Opportunity is given for men to choose wisely and live, or disregard the Master's teachings and die. Down through the ages come resounding the cry of Joshua—

... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord. (Joshua 24:15.)

And the thrilling words of Peter when commanded not to speak at all, nor to teach in the name of Jesus:

... Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. (Acts 4:19-20.)

The choice today is between dictatorship with the atheistic teachings of communism, and the doctrine of the restored gospel of Jesus Christ, obedience to which alone can make us free.

God bless the Church, particularly our young people who are going to maintain its standards. God bless fathers and mothers who instill this faith in the hearts of children and proclaim it throughout the world, I pray in the name of Jesus Christ. Amen.

HENRY D. MOYLE

(Continued from page 285)

opportunity and encouragement and direction.

Through the consecrated efforts of the membership of the Church both needs may effectively be met. The care of the needy is the concern of every member. Carefully planned programs of production and conservation are designed to meet the first need. It is a common sight among us to see men of various vocations and economic stations working together early of a morning or late of an evening in the field, or in the cannery without thought of material recompense.

The products of their labors are gathered into local bishops' storehouses, and there, under wise, inspired leadership, the best possible use is made of these supplies without the usual costs of distribution.

We seek constantly to be on hand, day in and day out, to meet promptly and efficiently any emergency among our people. We hope never to have on hand too little or be too late in its distribution.

The cardinal commandment is "Love thy neighbour as thyself." Our welfare work has been characterized by one of our leaders, as a "neighbor to neighbor plan." I quote his words:

All welfare work is carried out with fairness and justice, and without discrimination, fear, or favor. There are no politics,

church or otherwise, in the administration of the Church plan. No one has anything to gain or lose in a material way by any relief which he may extend under the plan. Those carrying it out have neither friends to reward nor enemies to punish.

This puts into the relief a personal sympathy that is wholesome for all, and tends to prevent imposition and overreaching. There is an infinity of difference between the sack of flour that comes over the back fence from your next door neighbor and a sack that is sent to you from Washington. The one hallows the giver, and raises and inspires, with the human love and sympathy behind it, him who thankfully eats it; the other debauches the hand which doles out that which is not his, and embitters and enslaves him who with maledictions devours it. (President J. Reuben Clark, Jr., Estes Park Discussion.)

In all phases of the work we seek to give to those who receive assistance the opportunity to help, to manage, and to distribute among the needy that which is theirs. The crowning principle is that each man shall give to the Church that of which he is capable and in return be assured of the assistance that he needs.

The second need, that for encouragement and opportunity, and direction, poses another problem. But usually there is in each Church group, training, experience, and education sufficient to encourage and direct toward a more permanent solution than that afforded by supplying only food, clothing, and housing on an emergency basis.

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HENRY D. MOYLE

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We can never get away from the fundamental differences that exist in the dispositions and needs of people. And because all cases are handled by local ecclesiastical officers on a sympathetic basis, a permanent solution to the ills which caused the need can often be effected.

There is ordinarily a very fine margin between success and failure. Frequently a friendly hand, a kind suggestion, a charitable deed avoids the worst and produces the best. No one thus helped loses his self-respect or his desire to progress. He retains his ambition and is soon on the way to assist others, even as he was helped.

There is another important problem in this connection, a problem of deep religious significance. It can be truthfully said of both men and women in the Church of Jesus Christ of Latter-day Saints that they do not do their full duty, so long as all means are not shared with mother or father, brother or sister, son or daughter in need.

Much could and should be said upon this subject in a day when it appears to be popular throughout the nation to do what can be done by sons and daughters to qualify aging parents for public relief. Some go to the extent of encouraging parents to deed to their children the property which they acquired in their productive years for protection and security in their old age—all to better prepare the parents

to meet the requirements of law for maximum old age pensions and assistance.

Children are not always conscious that in this they have been guilty of a double error: first, in unjustly enriching themselves out of the lifetime savings of their parents; and secondly, in shirking a sacred obligation to care for their parents. The magnitude of the offense increases when the fact is appreciated that we have received from the Lord a divine command to take care of our own. Paul said:

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Timothy 5:8.)

We believe that charity must begin at home. Can we hope to be charitable to the stranger if love does not abound in the family? A sure step in the direction of improvement and progress in our own lives comes when we share with mother or father in their dependence as they shared with us in their productive years.

Jesus, in his life, did not overlook this true principle. Practically his last act in mortal existence was to provide for his mother:

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. (John 19:25-27.)

We cannot as children ignore our obligations to our parents by passing responsibility for their care to others. Inherent in the welfare program of the Church is this fundamental teaching. And through its facilities provision is made so that no child need ignore his or her sacred obligation, and no aged parent need be shunted or put on public assistance.

We seek to avoid the need for public charity for those whom we love, and to whom we are deeply obligated. We endeavor to refrain from indebtedness and obligations we cannot meet. We aim to meet fully every commitment made. Through consecration of our labors, through individual initiative and effort, through mutual consideration and helpfulness, motivated by the spirit of the Christ, we have sought to assist one another. The fruits have been faith, independence, self-reliance, pride in self-accomplishment, family solidarity, love, and appreciation one for another.

Surely there is need for this in the world today. Surely its necessity is enjoined in the Master's direction, "Feed my sheep." In no other way can we hope to bring to pass God's purposes here upon earth and to usher in a reign of peace and good will among men.

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him to the point of trying to bring about his death. This fact they finally accomplished by bringing him to a martyr's grave. As early as 1834 the first of almost an innumerable procession of books, written by evil people inspired by the devil for the purpose of destroying the Prophet, his influence, and the work of the Lord, came from the press. Each of these books has been short-lived; but the work of God and the honor and glory of his great Prophet will go on unhampered forever.

On the other hand, throughout Joseph's lifetime many other people loved him so dearly that they would have laid down their lives willingly for him if necessary. They maintained that the Holy Ghost had borne positive assurance to their souls of Joseph's divine appointment and of the restoration of the true gospel of Jesus Christ. Thus thousands of intelligent converts have allied themselves with the Prophet Joseph and have adhered to the cause of Mormonism in the face of persecution, poverty, loss of homes and property, and even threats of martyrdom. In fact, many of the Saints have sacrificed their lives for the cause of righteousness.

JOSEPH SMITH's testimony has divided the world into two camps. Whenever he is being considered, there is no neutral ground upon which to stand. His claims are so vital that people either accept them in their entirety without reservations or flatly reject them. There are individuals, however, who are completely indifferent to his claims, and oftentimes to religion in general. Those individuals must be classed with the group that reject Joseph's claims.

Thus throughout the entire course of more than one hundred years, this prediction uttered by the Prophet Joseph Smith, that is, that his name should be known "for good and evil among all nations, kindreds, and tongues," has been continuously fulfilled.

In the spring of 1839, after the Prophet had spent several months lying in a dungeon in a Missouri jail, the voice of God came unto him saying:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.

And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun.

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord. . . . (D. & C. 121:7, 8, 11, 16.)

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.

And thy people shall never be turned against thee by the testimony of traitors.

. . . Thy days are known, and thy years shall not be numbered less; therefore, fear not what men can do, for God shall be with you forever and ever. (Ibid., 122:1-3, 9.)

Such predictions as the Civil War prophecy, the Stephen A. Douglas prophecy, the Rocky Mountain prophecy referred to by the President of the Church this morning, and numerous other predictions and their fulfillment could be cited to show that Joseph Smith was truly a great prophet of God. Evidence impels us to rank this man of God as one of the greatest prophets that has ever lived. In fact, in the Doctrine and Covenants we read:

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. (Ibid., 135:3.)

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ANOTHER distinctive characteristic of a prophet of God is that he is chosen, appointed, and called by the Lord. He draws his knowledge from the divine fountain of truth; therefore, he speaks in the name of the Lord and as one having authority. Let us give a few examples. The Prophet Amos, in his masterful discourse at Bethel, prefaced each of his predictions by "Thus saith the Lord." (Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6.) Isaiah relates his call to be a prophet as follows:

... I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people. (Isaiah 6:1, 8-9.)

The call of Jeremiah to be a prophet illustrates beautifully the fact that prophets are chosen, appointed, and called by the Lord. To use Jeremiah's own words:

Then the word of the Lord came unto me, saying,

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. (Jeremiah 1:4-7, 9.)

In the book of Moses we read about Enoch's call to be a prophet as follows:

And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed . . .

. . . he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people. (Moses 6:26-27.)

In addition to being called of the Lord, true prophets teach the people what the Lord commands them. Jesus Christ, the greatest of all the prophets, declared:

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. (John 12:49-50.)

Throughout history many of the great prophets have been visited by holy angels and some of them have seen God and have conversed with him as one man converses with another. For example, we read in the Pearl of Great Price:

And I, the Lord God, said unto Adam, (Moses 4:17.)

Again we read:

And I, the Lord God, spake unto Moses, (*Ibid.*, 4:1.)

And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence. (*Ibid.*, 1:2.)

Abraham wrote:

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another. (Abraham 3:11.)

Referring to the Prophet Alma, Amulek said:

As I was journeying to see a very near kinsred, behold an angel of the Lord appeared unto me and said: Amulek, return to thine own house, for thou shalt feed a prophet of the Lord; yea, a holy man, who is a chosen man of God. (Alma 10:7.)

AFTER the death of the Savior and his apostles, the heavens were closed, and for many centuries God ceased to appoint holy prophets among men. Finally, as I have already stated, a living oracle was sent to earth again in the person of the Prophet Joseph Smith. The Eternal Father, his Only Begotten Son, and numerous holy angels talked with Joseph, face to face, even as they had done with the prophets of old. Thus the word, the will, and the commandments of God came from heaven to mortals again in exactly the same manner as they had come in past ages. At the beginning of the majority of the revelations received by the Prophet Joseph, such statements as the following appear:

Hearken unto the voice of the Lord your God, while I speak unto you. (D. & C. 25:1.)

And again:

Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer. (*Ibid.*, 27:1; see also 29:1.)

Also:

Thus saith the Lord God, the Mighty One of Israel. (*Ibid.*, 36:1.)

As an example of the numerous visions of heavenly beings that Joseph beheld, I quote the following:

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever. (*Ibid.*, 76:20-21.)

The Prophet Joseph Smith, like all the holy prophets who preceded him, always prefaced his teachings with the divine dictum of "Thus saith the Lord." Truly of him it can be said, as it was said of the Man of Galilee, "... Never man spake like this man." (John 7:46.)

Since Joseph Smith received what he gave to the people directly from Jesus Christ, such should be the case.

The Lord declared in modern revelation that the words spoken by prophets when they were moved upon by the Holy Ghost should be considered as scripture. To quote:

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4.)

I wish to emphasize the fact that this revelation is not limited to Joseph Smith and the other great prophets who preceded him. We have standing at the head of the Church of Jesus Christ of Latter-day Saints today living oracles through whom God reveals his will. Certainly the words of this revelation apply to President George Albert Smith, to his Counselors, to the Twelve Apostles, and to the Patriarch to the Church just as much as they did to Joseph Smith, or to Isaiah, Jeremiah, Moses, Nephi, Alma, Peter, Paul, or to all of the other ancient prophets of God.

The greatest job that a prophet has to accomplish is to be a teacher of the divine truths revealed to him from on high. He is to be God's mouthpiece here on earth—God's spokesman, the revelator of the plan of salvation. Through the keys and power of the priesthood which he holds, the kingdom of God is established upon earth and all the ordinances requisite for the salvation and exaltation of the human family are performed. It is in their capacity of teacher and dispenser of the mind and will of God that the holy prophets in all ages have made their greatest contributions. During his three short years of missionary service, Jesus Christ did more to affect the destiny of the human family than have all the kings that ever sat upon thrones or all the armies that ever marched. Moses' great contribution was in giving Israel the Law. Nephi, Paul, Alma, and the other prophets perpetuated the true Church in their times. And Joseph Smith was the prophet of God who was called and foreordained to usher in the last dispensation of the gospel, the greatest of the dispensations. (II Nephi, chapter 3.)

When we consider the three volumes of scripture given to the world through the Prophet Joseph Smith, and when we consider that all the knowledge, powers, keys, doctrines, and ordinances that had ever been given to the prophets from the time of Adam to the present day were restored to him, then we can fully realize that Joseph certainly was one of the greatest prophets that ever lived. I make the claim that he was the greatest of the prophets except Jesus Christ.

Finally, a prophet of God loves his fellow men intensely, even to the point

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of giving his life willingly for them if necessary. Before the death of the Savior, he had full knowledge that the Jews had rejected him and that they would bring about his crucifixion. Yet, as he sat upon a hill overlooking Jerusalem a few days prior to his death, he prophesied to his apostles regarding the destruction of the holy city and the scattering of his people because they had rejected their Lord and Savior. So intense was his love for those who had become his enemies that "Jesus wept." He had taught the people:

... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:44.)

While hanging on the cross he put those teachings into effect. He looked down upon the jeering mob standing at the foot of the cross and then, casting his eyes toward heaven, prayed:

... Father, forgive them; for they know not what they do. (Luke 23:34.)

So it was with the Prophet Joseph

Smith. When he, Hyrum, and others were making plans to flee to the Rocky Mountains for safety, Emma sent word for Joseph to return because the Saints were accusing him of being a coward. Knowing full well that they would be killed if they should return, he turned to his brother Hyrum and said: "If my life is of no value to my friends it is of none to myself." (D.H.C. 6:549) and so they returned to Nauvoo. It was his deep love for the Saints that impelled him to return and voluntarily to give his life as a sacrifice for them. The following day while on their way from Nauvoo to Carthage, Joseph made this memorable statement:

I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me, "He was murdered in cold blood!"' (Ibid., 555.)

Three days later the assassins' bullets found lodgment in the body of the Prophet of God. As he fell from the window of Carthage Jail, he died with the words on his lips, "O Lord, my God!"

He began his career as a prophet

with the glorious vision of the Father and the Son and ended his earthly career with the name of Deity on his lips. As did the Savior of the world, he sealed his testimony with his blood. Regarding Joseph's death, God revealed to Brigham Young the following:

Many have marveled because of his death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned. (D. & C. 136:39.)

And like all of the great and holy prophets of old, the Prophet Joseph, being dead, yet lives on forever. Today a million people sing:

Hail to the Prophet, ascended to heaven!
Traitors and tyrants now fight him in vain;
Mingling with Gods, he can plan for his brethren;
Death cannot conquer the hero again.

From the bottom of my heart I want to bear my testimony that I know that Joseph Smith was one of the greatest prophets that ever lived upon this earth. May the Spirit of God be with you and me that we might live according to the teachings that he gave us, I humbly pray in the name of Jesus Christ. Amen.

EZRA TAFT BENSON

(Continued from page 283)

DURING the dark days of Missouri when the Saints were being persecuted and driven, and their lives threatened, and their property taken from them, the Lord commanded the Saints, through the Prophet Joseph, to continue to importune for redress. He said:

According to the laws and constitution of the people, which I have suffered to be established, . . . for the rights and the protection of all flesh, according to just and holy principles.

He proclaimed, at that time, that it is not right for men to be in bondage one to another. Then he said:

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D. & C. 101:77, 80.)

Earlier, the Lord had said:

... verily I say unto you, my law shall be kept on this land, . . .
Let no man break the laws of the land. (D. & C. 58:19, 21.)

He commanded the people to be subject to the powers that existed.

In the Kirtland Temple, in that glorious dedicatory prayer which, according to the Prophet, was given by revelation, we find this significant verse:

Have mercy, O Lord, upon all the nations of the earth; have mercy upon the

rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever. (D. & C. 109:54.)

And so, every true Latter-day Saint has a deep love and respect for the Constitution of this land.

It is no wonder that the Prophet Joseph said—even though he knew he would suffer martyrdom in this land—"The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner."

Yet, according to his contemporaries, he foresaw the time when the destiny of the nation would be in danger and would hang as by a thread. Thank God he did not see the thread break. He also indicated the important part that this people should yet play in standing for the principles embodied in these sacred documents—the Declaration of Independence and the Constitution.

WE see abroad today on every hand, and to some degree in our own land, the spread of coercive man-made systems, which are contrary to eternal principles and which strike at the very foundation of all we hold dear as American citizens. These programs would take from us our liberty and freedom, and those opportunities for achievement which the Lord has promised for this nation in order that it might perpetuate those eternal principles so that a haven might be established here where men from all lands

might come and enjoy the glorious blessings of freedom and liberty.

We see abroad in the world an increase in these coercive systems. We witness millions of God's children in bondage, who have had their blessings of liberty and freedom taken from them. Great numbers of liberty-loving people no longer have their free agency, no longer have freedom of choice such as we enjoy here. They no longer have the privilege of living where they wish, taking advantage of any educational or work opportunity, but on the contrary they are under the power of these coercive systems and have lost completely their God-given free agency.

The impelling force in the hearts of the founding fathers as also in the hearts of the pioneers of these valleys was their love of truth and virtue and their belief in the overruling power of Almighty God. They believed in the existence of eternal laws and principles in both the physical and spiritual realms. These, they believed, never change but are eternal and are embodied in the gospel of Jesus Christ. It was their conviction that there are certain inalienable rights which are God-ordained and that no man, group of men, or nation has the right to withhold these blessings from others of their fellow men. To them, governments should be the servants and not the masters of the people. There was no place in their hearts for the principles of communism, fascism, or any other coercive system which endangers the enjoyment of freedom.

One of the greatest conflicts ever

EZRA TAFT BENSON

known to man is rapidly spreading throughout the world. Eternal principles of right and wrong are involved. Communism, to my mind, is not merely an economic program. It is a total philosophy of life, utterly atheistic and utterly opposed to all we hold dear as a great Christian nation. There should be no place in the heart of any true Latter-day Saint for the principles enunciated by the leaders of these coercive systems such as communism, fascism, or any form of state control.

I am pleased to quote to you a part of a statement which was made by the First Presidency of the Church in 1936, and reaffirmed later, regarding this problem of communism which has been referred to. It reads as follows:

Communism being thus hostile to loyal American citizenship and incompatible with true Church membership of necessity no loyal American citizen and no faithful Church member can be a communist.

We call upon all Church members completely to eschew communism. The safety of our divinely inspired Constitutional government and the welfare of our Church imperatively demand that communism shall have no place in America.

My brothers and sisters, our message to the world is, of course, first of all, a message of peace, a message of

love, a message of the restored gospel. At the same time we stand firmly in support of the principles enunciated in the Constitution and the Declaration of Independence, and every Latter-day Saint would defend to the last those eternal principles. We should measure every coercive system, every program that might be offered, by the standards of those principles set forth in these sacred documents. At the same time, as we face the spread of communism and the spread of other coercive forces in the world, we must keep our hearts free from hatred and remember ever that we should carry with us always a love for the children of men. We should renounce war and declare peace. The Lord has commanded us so to do. Our message is a message of peace. We are followers of the Prince of Peace, and we should rededicate our lives to the spread of truth and righteousness and the preservation of the liberty and freedom, which have been vouchsafed to us as American citizens and as Latter-day Saints.

This nation rests upon a solid spiritual foundation, established by the Lord of heaven, and I hope and pray that the nation may go forward to accomplish its great mission. There is no security except upon the basis of righteousness. The prophets, ancient and modern, have so declared. And so may we value these spiritual principles and

keep them close to our hearts and preserve this land as a land of liberty and freedom, that this, his Church, which has been established by the hand of the Lord, might go forward and accomplish its great mission.

I leave my testimony with you, my brothers and sisters, that God has again spoken from the heavens, that he has raised up a prophet as he said in the first section of the Doctrine and Covenants, in preparation for the calamities which will follow:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments. (D. & C. 1:17.)

Zion is intended to be a place of refuge, a defense from the storm that is to come, from the wrath which shall be poured out upon the entire earth. God help us to be true and to live the gospel and do all in our power to promote righteousness in this great land. This is God's work, and I testify to you that God lives, that Jesus Christ is the Redeemer of the world, that Joseph Smith is his Prophet, raised up to establish this work in these, the last days, in preparation for the second coming of the Master. I leave this testimony with you in all humility, in the name of Jesus Christ. Amen.

LEGRAND RICHARDS

(Continued from page 298)

Church are not falling off. They are increasing because there is spiritual power and meaning in the Church.

I remember while in the mission field, Sister Richards and I were invited by a member of another church to attend a lecture by an itinerant preacher who was going through the land explaining to the churches how they could get out of debt. His program was that they should turn to the Lord's way of paying their tithes and their offerings, and if they would just do it for ten months, their churches could all get out of debt. After the meeting I had the privilege of being introduced to him, and I told him I would like to bear testimony that he was getting near the truth, that we had been preaching that law all our lives. Then I added, "But what I cannot understand, Reverend, is that if tithing is the Lord's law of blessing his people, why you do not ask them to pay their tithing all their lives, so that they can have the blessings of the Lord, instead of for only ten months." He replied, "Mr. Richards, we cannot go quite that far, yet." Now this is the difference between a man-made system and one where the Lord puts into it the breath of life, the Spirit of God, the Spirit by which we know the truth of all things. We do not send out any collectors in this Church for tithing. We do for fast offerings and for donations to build meetinghouses, as you

know; but if you could be in our office, you would see the number of men who come in years after their tithing is due to make settlement, because the Lord continues to speak to their souls through the power of the Spirit of the Lord until they cannot find peace. We have gone back—not ten years—but twenty and more years to give credit to the brethren on their tithing record. The Spirit of the Lord is a better collector than anyone in the world. We have ministers come in our office to inquire how we run the tithing system in our Church, and when we tell them that all the wards and branches send in all the money they receive to us, and we send back what their allowance is, they shake their heads and say, "They wouldn't do that in our church. The local organizations would take out what they need, first; and if there were any left, they might send it to headquarters."

Well, that same spirit carries through in all the activities of the Church. The testimony of the Spirit of God is the most marvelous thing I know of in this world, and I would rather see that testimony planted in the hearts of my children than anything I know of today.

BROTHER BALLARD used to tell about the colonizer in the northwest who had learned what a marvelous work he had done in colonizing, and came down here to write a treatise on it, to see if he could make it work. After

trying it he said, "Mr. Ballard, you tell us what is wrong with it. You read it over. I have tried it, but it just will not work for me." Brother Ballard read it and said, "You have here a perfect corpse. If someone would just breathe into it the breath of life, it would work." Now you know what the breath of life is.

We were in the temple on Wednesday for seven hours and twenty minutes with the mission presidents. One of them told of his father in Canada, who was sent up there to colonize when he was a mere lad, by the President of the Church. He has wanted to return for years, and his son asked him why he did not come back. He said, "I cannot return until the President of the Church gives me my release." And I have met many others all up and down these valleys who have had similar experiences. When they came here in the early days, they would have gladly remained in Salt Lake with the body of the Church and the brothers and sisters they had known, save for one thing and that is the testimony of the Spirit of God. When they were called by his servants to settle other localities, they were true to their call. This is the spirit by which the Church has accomplished so much.

While I was in Idaho recently, a stake president told me of a trip he and his wife had just made to Texas. They wrote their missionary boy that

(Continued on page 344)

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LeGRAND RICHARDS

(Continued from page 343)

they would pick him up—of course, they would make arrangements with the mission president—and take him up to Chicago on a trip with them. But when they got there, the boy said, "No, Father, I could not be a quitter. I could not leave my mission. I cannot go on the trip with you. You and Mother go on and have a good time and leave me here in my missionary work."

Some of you have heard Bishop Isaacson tell a similar story about his boy. When he went east to make arrangements with his company so he could come into the Presiding Bishopric, he wrote his boy in Boston that he and the boy's mother were coming up to visit him, and the boy wrote back and said, "Well, Father, I would surely like to see you and Mother, but just remember I will not have much time to spend with you. I cannot spare it from my missionary work."

PRESIDENT SMITH, this morning, referred to the seventy odd thousand missionaries who have gone out for this Church. I dare say that out of that seventy thousand you could not have found a half dozen who would have deserted their missionary call for all the money in this world or for any position that might have been offered to them. Is there any power in the world that can plant such feelings in the hearts of the children of men? Do you think Joseph Smith could have done it, that Brigham Young could have done it, that President Smith could do it? No, that is the power of the testimony of the Holy Ghost.

Some of my Dutch friends, a man and his wife, came into the office the other day, and they said, "Brother Richards, we have filled one mission together, but we would surely like to go on another." Then he said, "If we sell our home and our automobile, we can finance ourselves." Is there any other cause in this world for which men would ask for the privilege of selling all they have—even to their homes—other than that they might bear witness to the truth of this great Latter-day work? Much more could be said about sacrifices for missionary work.

Some of you will remember hearing President Anthony W. Ivins in a priesthood meeting here in this Tabernacle, tell how many times he had sold all he had that he might answer the call of his Church, and move on, even down into the colonies of Mexico, that great leader who could have been such a political leader here. Why did he go? Would he have chosen or elected to go of himself? No, he went because of a testimony of the Spirit of God that burned in his soul, and that is the power by which the kingdom is growing.

You have heard President Grant tell how he was offered a salary of forty

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LeGRAND RICHARDS

thousand dollars to affiliate himself with an insurance company in the East, when he was but a young man. But he was called of God to be an apostle of the Lord Jesus Christ, and he could not accept the insurance company's offer. I want to tell you that some of our leaders today have given up positions that were worth just about ten times as much as the allowance they are getting from the Church to live on. They did not ask for the privilege to serve thus, and they did not ask what they were going to receive. They were called by the voice of the Lord's anointed and that is all that mattered, because in their soul was a testimony of the Spirit of God.

May God help us so to live and labor and teach that this testimony may ever live in the hearts of our boys and our girls, the youth of Zion, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

ANTOINE R. IVINS

(Concluded from page 291)

peace that Christ would leave with us? And I have come to the conclusion that if and when we enjoy it, it will be because we repent of our sins and purify our lives. There is no progress without repentance. We cannot enjoy the Spirit of God in sinful living. And inasmuch as I feel that that peace is the most desirable thing in the world, then I feel that my duty and yours is to repent and purify our lives that we may have claim upon God, our Heavenly Father, for his Spirit. Once we get it, we will have that peace. And regardless of the uncertainties of our lives, we will not worry over them, but we will have the peace that comes from the realization that we are the children of God and that if our lives are holy in his sight, our exaltation and election will be sure, and that eternity is so much more important than mortality. This life is not a goal, it is just a means of preparation for eternity, that we may go back, eventually, into the presence of our Heavenly Father and there enjoy whatever blessings he may have to bestow upon us. "My peace I leave with you." God bless you. Amen.

FAMILY MEMOIRS

By Bessie Saunders Spencer

Dad's Aunt Rebecca was a belle—
They all remember her quite well!
We have the chair where Becky sat
And stroked her green-eyed purring cat.
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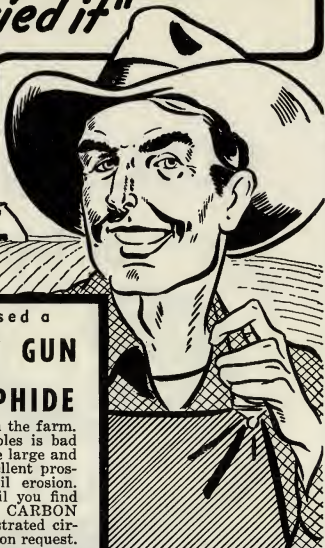
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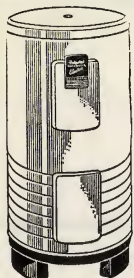


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PREFACE TO ETHICAL LIVING
(Robert E. Fitch. Association Press.
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A THOUGHTFUL discussion, adapted to this generation, of present ethical and moral problems. There is an insistence on basic unchanging moral law, by obedience to which man may win happiness.—J. A. W.

STORY TELLER'S SCRAPBOOK
(Albert L. Zobell, Jr. Bookcraft, Salt Lake City. 160 pages. \$1.00.)

THIS is the third brief book of useful selections and quotations compiled by Albert L. Zobell, Jr.. This compilation includes excerpts from the utterances of our leaders, present and past, and from many of the great minds of all time. It is not elaborate, but it is useful. The illustrations given under each subject are limited in number but quotable and to the point. The field covers about a hundred subjects from agriculture to death, from patriotism to tract-ing. It also includes in its appendix a reference to the Old and New Testament parables, Doctrine and Covenants parables, and selected Book of Mormon stories. In 160 small pages, the compiler has managed to produce a useful and readable reference work.

—R. L. E.

OF STONE AND STAR
(The Utah Sonneteers. Avalon Press, Rogers, Arkansas. 1948. 108 pages. \$2.50.)

TEN talented women have captured in this book the eternal spirit of things—the questing spirit of childhood, the romantic spirit of youth, the querrying spirit of adulthood, qualities which should be cultivated by all people regardless of their age. This group is comprised of: Alice Morrey Bailey, Leila Grace Bassford, Maude Blixt, Claire Stewart Boyer, Berta Huish Christensen, Christie Lund Coles, Vesta Pierce Crawford, Beatrice Knowlton Ekman, Anna Prince Redd, Dorothy Jensen Roberts—all gifted writers whose work has never failed to bring pleasure and stimulation to others. The freshness of their creative gifts plus their deep perception and insistent humor have combined with the unusualness of their expression to create a most companionable and provocative book. Since there is a great variety in the poetry of this volume, it will satisfy the most critical reader and give a poem for every mood, and help create moods for the most casual reader.—M. C. J.

THE IMPROVEMENT ERA

PACIFIC CREST TRAILS—FROM ALASKA TO CAPE HORN
(Joseph T. Hazard. Superior Publishing Co., Seattle. Illustrated. 1946. 317 pages. \$3.00.)

OUTDOOR RECREATION varies from station wagon or pack-mule to peak climbing, and is studded with short anecdotes of the various places and the personalities associated with their history. A wholesome understanding is displayed for man and nature based on the author's personal knowledge. This is not a Baedeker but a vivid and personalized account touching on Utah with detailed treatment of the important Pacific Coast ranges from Mt. McKinley south. Mr. Hazard has been instrumental in establishing the trails he describes. The book is for everyone who loves either the outdoors or enjoys a good story.—*Franklin S. Harris, Jr.*

BIBLICAL LAW
(H. B. Clark. Binforde and Mort, Portland, Oregon, or the author, Twin Falls, Idaho. 338 pages. \$4.00.)

ALL the statutes, ordinances, and judgments in the Bible are here assembled, explained, and classified under seven sections, and sixty-five chapters. Numerous quotations from legal literature and judicial decisions, ancient and modern, show the descent of Biblical laws through the ages to our day. The book is comprehensive. It deals with every "legal" subject mentioned in the Bible but is so arranged as to be easily used. A carefully prepared index facilitates the use of the book. The vast labor represented by this book has been done with loving respect for the sacred scriptures. Every Bible student must be grateful that this work has been done and with such intelligent and careful scholarship. It is an unusually valuable handbook for all who study the Bible.

The author, a trained lawyer, and experienced editor of legal literature, has presented the compilation in the usual format of law books.—*J. A. W.*

THE QUIZ KIDS' BOOK OF STORIES AND POEMS
(Viking Press, New York. 1947. 372 pages. \$2.50.)

THIS is a great deal of book for the amount of money these days—and the selections in the book will more than pay in usefulness for the outlay. The book includes excerpts from many of the best-loved books of young people as well as many fairy tales and fables that should belong to everyone. The poetry includes much that should be memorized as part of the heritage of everyone who speaks English—and

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AMERICA'S NEEDS AND RESOURCES
(J. Frederic Dewhurst and Associates. The Twentieth Century Fund, New York. 812 pages. \$5.00.)

WE who have been careless of God's gifts to our country need such a comprehensive estimate of America's present human and natural resources as balanced against our probable needs in the decade beginning with 1950 and

after. This study is monumental. Nearly every resource and trend in the United States is considered. Two hundred and twenty-five statistical tables, thirty-seven figures, and thirty-two appendices with tables, serve to guide the text. The book overflows with information valuable to the intelligent American citizen. The authors declare after their vast study that America is fully equipped to outdo in 1950-60 and after, even her wartime production record, if we use our resources, especially our power resources, wisely. No brief review can do justice to the excellence of this study, made possible by the Twentieth Century Fund.—*J. A. W.*

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JOSEPH L. WIRTHLIN

(Continued from page 299)

THE law of sacrifice was ended upon the cross and a new era was inaugurated, the era of the gospel of the Lord Jesus Christ which would give men the opportunity to serve God in the spirit of love. After the crucifixion and the resurrection of the Savior, his apostles went forth and preached the gospel of the kingdom. Shortly after, they too gave their lives and disappeared; the Church's organization disintegrated; men substituted their own doctrine for those of the Christ; they changed the organization and the ordinances; and it was only a short time until the shadow of the great apostasy was upon the earth. For some two thousand years ecclesiastical and political tyranny dictated to men as to what kind of God they should worship and what kind of principles they should follow and obey. There were many of them who had the inherent blessing in their hearts, that of free agency, who refused to accept man-made gods and man-made doctrines, and consequently, the penalty was death. But the dawn of a new day was upon the horizon, the day when the gospel of the Lord Jesus Christ should be restored, and in answer to the supplication of a humble boy in the woods of western New York, that same God who presided in the great spiritual council, and his Son, Jesus Christ, who had been crucified and resurrected stood before him. The Father introduced him, saying to the boy, "This is my Beloved Son, hear him!"

The gospel of the Lord Jesus Christ was restored in its fulness, and just one hundred and eighteen years ago, on this very day, the Church of the Lord Jesus Christ was officially organized. It has a complete organization, with a prophet of God standing at its head, twelve apostles, and the two priesthoods, and with every officer that is necessary to have it function as perfectly in behalf of the Lord's children as it did two thousand years ago.

The people joined the Church by the hundreds, those who had been seeking light and truth. The early members of this Church were driven from Kirtland to Independence, and from Independence to Nauvoo, and from Nauvoo to these promised valleys. Perhaps we shall never realize or know what they suffered or what they went through. In thinking of them, with your indulgence I would like to speak of my own grandfather. He caught the spirit of gathering in one of the far-off European countries, and made the long journey to the valley of the Great Salt Lake. Upon arriving here he stood on what is now Main Street, with just the clothes he had on his back, with one silver dollar in his pocket, and a pair of shoes that were about worn out, for he had made the long trek from the banks of the Mississippi to the valley of the Salt Lake afoot. He soon married, and going out to what is now

the corner of Eighth East and South Temple, he built a mansion, a one-room dugout in the ground. Becoming somewhat prosperous, after two years they came up out of the ground and erected two rooms upon the surface. Here my father and other children were born. They were in the vale of poverty, but that mattered not. They had received the light and the truth of the gospel of the Lord Jesus Christ. They felt it was not only a blessing for them, but a blessing also for their unborn posterity, even down to the fourth and fifth generations. Were they not in the shades of the temple of which Isaiah spoke, which was being slowly but surely erected? Did they not have the privilege of coming into this historic building, hearing the voice of the prophets of God and accepting their counsel as if it came directly from God?

In a short time the Lord did speak to them through his prophet, my grandfather being called to go on a mission. They took inventory of their resources and discovered that they did not have the finances to pay his traveling expenses back to his mission field. It was decided to sell the family cow, their only source of food. It was sold without any hesitation, Grandfather taking the money and making his way back to Switzerland. My grandmother had the responsibility of maintaining the family and of doing what she could for her husband in a financial way. She went to work sewing salt sacks for one dollar a thousand, payable in tithing scrip.

I am quite sure that many of us would say that was a great sacrifice; that it was in the extreme; that it was fanatical. We might even say it was radical; but I want to say that if any of us were ever to make such an accusation against our grandparents who gave their all for the gospel of the Lord Jesus Christ, we are forgetting that they loved God with all their soul, might and strength. We forget, too, that God had endowed them with a divine revelation that we call a testimony by the power of the gift of the Holy Ghost so that they knew that God lived, they knew that he who was crucified upon Calvary's Hill was the Redeemer of the world, and the humble boy who supplicated God in the woods of New York was his chosen servant in the last days through whom the gospel of the Lord Jesus Christ was restored. To accuse them of being fanatical would be to accuse God of being fanatical because he gave his Only Son, it would be to accuse Abraham of being radical, because he too was willing to sacrifice his only son upon God's command.

The spirit of the pioneers is reflected in these words, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of God shall give unto you."

In thinking of our fathers; our Heavenly Father, our father Abraham and

our pioneer forefathers, I wonder what all this means, to you and to me. I wonder if we accept the gospel of the Lord Jesus Christ and all of its obligations as an opportunity, or I wonder if we accept these obligations somewhat in the spirit of sacrifice. I tell you there are two kinds of sacrifices. The greatest sacrifice was made by God, namely the offering of his son for the atonement and salvation of mankind, and that of Abraham in the offering of his son, Isaac, as a sacrifice out of pure love for God and his full understanding of the law of obedience. The other kind of sacrifice has the atmosphere of selfishness which causes men to feel that they are giving too much for this great cause, and that kind of sacrifice, let me tell you, circumscribes and restricts people in their activities in this great Church, for God expects us to give liberally and freely of our talents, our resources and our all for the upbuilding of his kingdom, as did our pioneer forefathers.

Do you approach your assignment in the spirit of sacrifice, do you do your temple work in the spirit of being a savior on Mt. Zion, or do you do it in the spirit of sacrifice? Do you pay your contributions as a sacrifice or do you pay them because you wish to express gratitude to God for the many blessings that he has bestowed upon you, and you are but returning that part which belongs to him? Do you who are called to go out and teach the people the doctrines of the kingdom, do it in the spirit of sacrificing your time, or do you do it in the spirit of liberality, with a desire to contribute all you can for the salvation of the souls of our Heavenly Father's children? Do you who send out missionaries, do it in the spirit of sacrifice or do you do it in the spirit of promulgating through your children the gospel of Jesus Christ as your forefathers and mine preached it? If we go forward in the spirit of the gospel which is the spirit of opportunity, the spirit of service and love, there is no question but what the Lord God will bless us and keep his promises in providing us with our daily needs. We should always follow the admonition of the Savior,

... seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you (Matt. 6:33)

never forgetting that the first and great commandment is to,

... love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbour as thyself. (Mark 12:30-31)

which brings me to another thought. When I think of this great welfare program can you think of an opportunity that is comparable to it in loving our neighbors as we love ourselves? If modern-day Israel ever received a revelation in this day with reference to

JOSEPH L. WIRTHLIN

what we should do in loving and helping our neighbor, let me tell you the opportunity has come through the great welfare program of this Church. The hundred carloads of food that we have sent has been a blessing to those who have been in need, but think of the blessings that will come to us because we thought of them, expressing our love in food and clothing.

Love of God is something that requires action, for men cannot have faith in God, nor love him, unless they are acting in his cause, with their whole heart constantly thinking of him and giving of their physical strength in love.

... God so loved the world that he gave his only begotten Son (John 3:16)

and Abraham so loved God that he was willing to give his son, and your fathers and mine so loved God that they gave their all to establish the kingdom here in the tops of the mountains, where you and I might enjoy every blessing which will be for our spiritual and temporal good. Let us remember this, too, that God calls men in this day exactly as he called in the day of Abraham, exactly as he called in the day of the Savior, and in the day of Joseph Smith. He may call to you and he may call to me, through his servants—the First Presidency of the Church, through the Council of the Twelve or through any of the other General Authorities. He may call to us to render some service through the stake presidency or our bishop, and please remember when they call, it is the voice of God, speaking through them to us, and they are not calling because of their choice, but because they are God's servants endowed with the authority to call upon us to render service whenever it is needed. So in the Spirit of Jesus when that call comes let us answer as Abraham answered, and as the Prophet answered, and as your forefathers and mine answered: "Lord, behold, here am I," and never forgetting that God so loved the world that he gave his Only Begotten Son, that he who believeth in him shall not perish, but have everlasting life, which I pray will be the blessing and the destiny of each and every one of us, in the name of our crucified Savior. Amen.

SONG ON A MAY MORNING

By Elaine V. Emans

NOT that I love October less
Who by her flame of maples snow
Allegiance, but (I must confess)
That I love May, this morning, more.

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Hotel Temple Square

Clarence L. West, Mgr.



LET'S TALK IT OVER

(Concluded from page 287)

long view, we do not try to bend the world or others to our own ways or purposes, but we try to find out what the great plan is and particularly how we can fit into it and what we can do to further it. We learn the value of prayer and how to use it. And we don't worry—much!

I've seen it happen. A boy at loose ends—wasting his time, doing little at college, suddenly discovering a talent for art. His whole life changes because he begins to work.

A girl finds love, and her point of view shifts. Her energies are put to work. She enjoys play. She has limitless faith.

A man begins to understand something of the gospel plan. Vitality flows into his life. Purpose is in his mind, obedience in his heart. Faith operates.

I doubt that any of this just happens—though it seems that way. Somehow through prayer or effort or humility—or all three—each is receptive to inspiration, and the way is opened. He is in accord with divine purpose.

Let's apply it to Carl. At twenty-three, he is still immature in faith, in work, and in those things exemplified by the Virginia reel. He cannot forget himself in any of these important phases of life. He saw something of the last war and wants no part in another. He missed his home greatly in the long years he was away. Yet he urgently wants to achieve independence. He wants to find his work, his wife, his place. As yet he feels that he has made little progress in any of these desires—hence the furrowed brow. He is intelligent and has a saving sense of humor. Go on your mission, Carl. In the self-forgetful effort to spread the truth, life will straighten for you. Work and faith will take possession of you. I don't know about the Virginia reel on a mission, but there will be something of energetic fun—or I don't know my Mormonism.

And Joan—face your problem—the boy you like but you don't feel is quite up to your level socially or intellectually. As I see it—you either don't love him or you aren't worthy of him. Love is never hypocritical. It sees the great potential power in the beloved. Pray about it. Put yourself in accord with divine purposes and if, after this, you still are unsure, give your friend up. Release him. Let him find the girl who sees his great possibilities. Put your faith to the test, and accept no substitutes. There are work and fun ahead for you but nothing of value in the way you feel today.

And Jim. Do I read it rightly, when I think you despair of living your own life? You feel trapped. The responsibility of your newly widowed mother at the time when you were planning to start out on your own life seems impossible to take. And the new reckless-

ness is your effort to persuade yourself that it is all right to forget her and go about your own business. It's no good, Jim. You really aren't that kind of fellow. Happiness for you lies in taking your own load. Lift it with faith, and your mother will help you. You are young, strong, and personable. This experience in responsibility will develop into a great blessing—I am sure of it. In the end, these years of hard work will pay out in character, experience, development. Just one word of caution. Balance your life. See that you get enough sleep, and when you feel oppressed or irritable, play—basketball, tennis, dancing, running around the block—or maybe just your violin—but play!

And you—Martha and Bill—are living beyond your income. It started with paying too much for a home which, as things are today, is quite understandable. You have been living with parents so long, and two children demand a change. But if you are to lose that frightened look, you will have to apply the happiness formula. You will have to work—as you have never worked before. You will have to grow in faith—and that means devotion to truth and service to his plan. And you will have to play—much less expensively than you have ever played before. Because if you spend most of your money for a home, other things must be pared much more closely than you think possible. Only then will you know peace.

And now Allan. In some ways I think your problem is the hardest of all. In love at seventeen in the world today! Even if your parents would consent to your getting married, you would be placing an almost impossible

handicap on your future life. You are immature, for all your six feet of height. Nothing about you is ready for marriage except your feeling for June. Fortunately, you have sense enough to know all this—which helps a little. But, you "don't want to lose her." All right—then rise up to the full power of your seventeen years and put your problem in the hands of your Heavenly Father. Many of the pioneer lads grew up rapidly because their particular situation demanded it. Your particular situation is one no one would have chosen, but you too can grow up to it. Faith is your stronghold. If June is for you, you must believe that waiting will not alter that fact. You must work—at your studies, at convincing your parents that you are reaching the mental and spiritual stature of a man. Play with others. Double dating is best—with plenty of dance exchanging and loads of Virginia reels. Play basketball. Hike. Stay in groups. Avoid too many twosomes and prolonged intimate talks. And be happy. Don't spoil things. Keep your head and your sense of humor and count your blessings.

This formula, of course, is not perfect. Other things enter in, such as judgment and timing. But work and play and faith are basic and embody most of elements which make life successful. In many details the world has changed greatly from the time when our forefathers set us this pattern. But in the fundamentals of human nature—those things which affect human happiness—there is little change. And there is no change in the principles of life nor in the purposes of heaven. An omnipotent Father is no less powerful in an atomic world than in a covered wagon world. Work is no less valuable as an agent of accomplishment and development now, than it was one hundred years ago. If anything, it is more effective, for effort given in a fast-moving world is often more potent than in quiet times—just as walking up a moving escalator is a much faster process than walking up a stationary stair. The world is in our favor if we go forward to the best of our ability. If life interrupts us—if things don't work out according to our plans—all we need remember is that they are working out according to a better plan. That the world is due for much sorrow and tribulation, is certain. This is a fact to be faced. That in the final answer, affairs will terminate better than our most rosy dreams, is equally certain.

Let's be happy, work hard for the right as we see it, have faith—and dance! Let's remember the words of our Savior in Gethsemane, "nevertheless, not my will, but thine, be done." (Luke 22:42.) Beyond our greatest efforts, lies unlimited strength. Let's look up and see whence cometh our help. It's truly "out of this world."

These Times

(Concluded from page 260)

unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.^a

Suppose we did it for just one period of twenty-four hours! Who can tell but that now, as then, inspiration and rejuvenation might come to a segment of mankind "that we perish not"? (*Ibid.*, 3:9.) Granted, that if President Truman invited all nations to join with us for twenty-four hours in trying the Nineveh cure, many, including the Soviet people, would not cooperate. Still, out of any measure of thoughtfulness, by whatever groups, would come that greatest of all fortification: fortification for the soul. Yes, in these times, we must fortify the soul and spirit, as well as the body, of man.

^a*Ibid.*, 3:7-8

This Month With CHURCH PUBLICATIONS

The Relief Society Magazine . . .

THE May issue of the *Relief Society Magazine* will carry the Magazine Honor Roll for 1947, for the successful completion of the campaign. In addition a report on the Relief Society building together with pictures and methods of gathering funds will be featured.

The frontispiece is a particularly lovely lyric by Margery Stewart titled "Lullaby." Other poetry, too, will appear in this issue of the magazine. The real feature of the magazine is "Let Every Day Be Mother's Day," an article by Camilla Eyring Kimball, wife of Spencer W. Kimball of the Council of the Twelve, and mother of five upstanding sons and daughters.

The serial, "Questing Lights," by Belle Watson Anderson is continued. A new feature that should prove of interest to readers, and which is called "From Near and Far," carries comments from the field as well as notes concerning the author.

The Instructor . . .

A SPECIAL feature of the May *Instructor* is "Crime and the Sunday School," a copy of a talk written by J. Edgar Hoover, chief of the Federal Bureau of Investigation. This article will be of interest to every teacher and parent as it points out the value of the Sunday School organization in influencing our children's lives and consequently preventing crime.

A review of Henry C. Sherman's book, *Food and Health* and an editorial, "Nutrition and Health," both written by Editor Milton Bennion, confirm and support the Word of Wisdom and are worthy contributions to the fostering of good health.

Continued features are: "The Book of Mormon—A Guide to Religious Living," by Dr. Lowell L. Bennion; "Latter-day Saint Colonization in Mexico," by Thomas C. Romney; "Mormon Settlement in Canada," by C. Frank Steele, and the journal of George A. Smith. Department material and references for July Sunday School lessons are included.

The Children's Friend . . .

MAY is a field day for mothers, as far as *The Children's Friend* is concerned. Several features deal with the general theme, "Gifts for Mothers." In addition, the story "Flinka and the

Silver Spoon" by Solveig Paulson Russell emphasizes the mother's day theme. There are other stories that will prove very interesting. For the younger ones "Hobby the Horse Goes Gallop-lap" by Glen W. Perrins, illustrated by Farrell Collett, begins a series of stories by this talented duo. "The Little Brown Owl" by Deaun Haueter is of interest since it is illustrated by children.

For the older boys and girls "Obedient Yembo" by Ernestine and Florence Horvath, and "The Banty Messenger" by Lucy Penn will provide interesting reading. A special feature that older children and parents will enjoy is "When Spring Comes to the Rockies" by Winnifred Miller.

A good assortment of poems also adds to the interest of the magazine as well as do the regular features, such as puzzle games, young writers' contributions, books and radio direction. One of the leading articles for parents will be "Feeding the Small Fry" by Helen Monsch, professor emeritus and former head of food and nutrition, at New York State, Cornell University, Ithaca, New York.

The Deseret News . . .

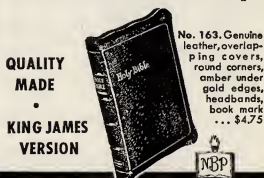
THE *Deseret News* has planned an extensive expansion program, beginning with the purchase of an interest in an eight and a half million dollar newsprint mill, the Hawley Pulp and Paper Company, Oregon City, Oregon. This paper mill is able to produce 80,000 tons of newsprint annually, and will permit the *News* to add new features and sections.

One of the features that has been planned is that of a Sunday morning paper, commencing publication May 16, 1948, at no extra cost to subscribers. In addition to the Saturday features previously run, the Sunday morning paper will include a rotogravure section, a farm and garden section, a 32-page section of comics and children's features, enlarged society section; additional pages of world, intermountain, and local news, business, economic, and financial pages, as well as other features that will attract readers.

The Church features will also be amplified, and the Church Section is being planned in order to have it reach the homes of subscribers early enough to make it of service in the Sunday morning meetings of the wards and stakes.

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Your Page AND OURS

"Speak the Speech"

ONE word that is frequently mispronounced is found in one of the favorite quotations of the Church taken from the Doctrine and Covenants:

"There is a law, *irrevocably* decreed in heaven before the foundations of this world, upon which all blessings are predicated—" (D. & C. 130:20.)

The accent on this word *irrevocably* falls on the second syllable, thus: *ir rev' o ca bly*. The pronunciation of the word otherwise is easy:

i as in *it*

rev as in *met* (remember, this syllable receives the accent)

o as in *obey*

ca as in *ask* (if you mispronounce *ask*, try a broad *a* as in *laundry* and one as in *cat*; then pronounce *ask* halfway between the two. Sound hard? Well, it isn't really!)

bly as in *it*

Practise the word around the house as you work—or as you walk to school, church, or work. Then it will be yours, and you can say it correctly without so much as a stutter!

Rorzheim-Dillstein
12th of February '48

Dear Editors:

RIGHT NOW to thank you for such a Church magazine as THE IMPROVEMENT ERA is. Since we're set apart for many years, I longed for to get a look once more into one of the latest numbers—and I got it. Thank you all ever so much, the editors and that who make the magazine so powerful and interesting. It is just like a visit from our Authorities of the Church. We all were very sad when we learned it that Pr. Heber J. Grant had passed away. God has called him for a higher mission distinguished with that experiences he was to gather when he was living with his people of his religion and gospel.

(signed) Alma J. Schropp
Rorzheim-Dillstein
Europe-Germany U.S. Zone

Fallbrook, Calif.

"It was easy. They just naturally wanted to subscribe. We wish all our assignments were as easy to fill." So said LaDell and Mary Petersen, IMPROVEMENT ERA directors of the Fallbrook Branch of the California Mission, after personally visiting each home in the branch. Those twelve homes in the branch of thirty-one members, produced thirteen ERA subscriptions. Was this the one hundred percent goal of many wards and stakes, branches and missions? They even surpassed the goal of "an ERA in every home," as they reached 650 percent of quota.—Reported by La Rue Sneff.



Mary and LaDell Petersen, who recently obtained 650 percent of their quota for the "Era" drive in their branch. Elder Petersen is also district aide for the Southcoast District Y.M.M.I.A.

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Naval Station Services

L. D. S. servicemen are asked to note the following information:

"L. D. S. services are held each Friday at 8 p.m. in Frazier Hall, 245 West 28th St., Norfolk Naval Station, Norfolk, Virginia."

Two Sides to Every Argument

A HANDSOME, rosy-cheeked old gentleman of about eighty went to a doctor for a general physical examination.

The physician checked him over with great care and reported that he had no cause to worry. "But how do you account for your unusually robust condition at your age?" asked the doctor.

"Well," chuckled the old chap, "When Mary and I were married sixty years ago, we made an agreement never to quarrel. When I lost my temper, she was to keep quiet. And I promised that when she was in a bad humor, I'd leave the house. And, Doc, I've enjoyed a fine outdoor life for sixty years."

In A Few Words

Most things in the home today are controlled by switches—except the children.

The easiest way to change a woman's mind is to agree with her.

You can get to the end of the rope in a hurry by handing everyone a line.—Hawley R. Everhart, from *Your Life*.

SOUTH IDAHO FALLS EAGLE SCOUTS



Eagle and Ranger Scouts presented recently in the South Idaho Falls Stake court of honor are pictured below. Seven of the Eagle Scouts and two of the Ranger Scouts are from Ammon. Idaho Falls Third Ward and Idaho Falls Eighth Ward each has one becoming an Eagle Scout. The other four had received both Ranger and Eagle awards previously. Milton Jones was one of the seven Scouts who went to the World Jamboree in France. Since his return home, he has given about twenty illustrated talks on the Jamboree.

Front Row, left to right: Travis Haws, Eagle; Jarl Empey, Eagle and Ranger with six years perfect attendance at Scout meetings; Rulon Robison, Eagle; Merlin Anderson, Eagle and Ranger, assistant leader.

Second Row: Phyll Hansen, Eagle and Ranger; Jerald Hammer, Eagle, four years perfect attendance; Homer Woolf, Eagle; Milton Jones, Eagle; Jack Strong, Eagle and Ranger.

Back Row: Marilyn Fife, Eagle; Glenn Blatter, Eagle; Jay M. Strong, Eagle and Ranger; Scout Executive Vernon L. Strong, Eagle and Ranger.

Bishops, Superintendents, Missionaries, Teachers...

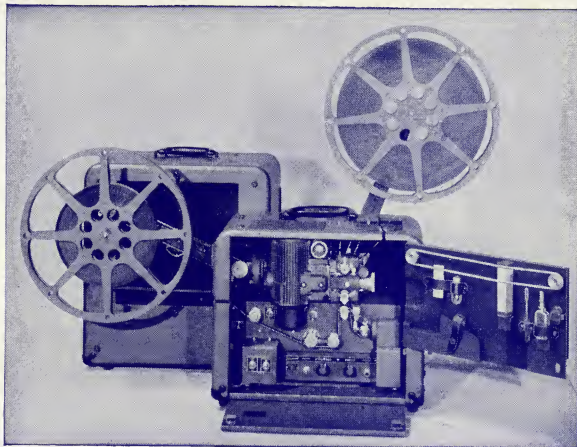
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